

Christian Courier

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CRC churches apathetic in protesting casinos

But are casinos really a bad gamble?

Sylvia Bakker

ST. CATHARINES, Ont. — Ontario, Manitoba and Saskatchewan have them. Nova Scotia and British Columbia are planning to get them. And almost all the other provinces want them.

Casinos.

It seems inevitable they will soon be opened across the country.

And either Christians don't care anymore, or they're protesting quietly.

Or maybe, as one recovering gambling addict suggested, casinos aren't a bad thing.

No one will dispute that the gambling issue is a complicated one.

Not only is there the question of the morality of gambling, but also whether governments should be involved. Is gaming — spending a few bucks — all right? And what about the

groups that rely on gambling revenues?

The Council of Christian Reformed Churches' stand on gambling is clear. The council is against gambling of any type says the council's Reinder Klein.

However, many people — including Christians — engage in gaming. Gaming is using some "extra" money to buy a lottery ticket. Or visiting Las Vegas but spending a set amount on "recreational betting."

Gambling is when that "extra" money turns into the grocery money or rent money.

In the early 80's, the Council of CRC's urged the government to close down lotteries or at least stop promoting them.

"Lotteries are an immoral and completely inappropriate means for our Canadian governments to use to raise revenues, regardless of the intended use of the monies," said a 1984 pamphlet produced by the council.

And today, the council feels the same way about casinos. But they aren't getting much help.

"We lost the battle in Ontario



MARIAN VAN TIL

Night on "The Strip" in Las Vegas, the gambling capital of the world. "It's an unreal but very seductive place," says Marian Van Til, whose recent summer vacation included a stop in Las Vegas. "I watched a lone, middle-aged woman blow \$440 on electronic poker in less than an hour," says Van Til. "And you can multiply that by thousands of people and millions of dollars—\$3 billion a year, all told, I recently read."

[against casinos], and I think we'll lose it elsewhere too," Klein says. "If there is not a considerable segment of the population opposing it, the

government won't restrict it."

Klein does not know of any Canadian congregations which were actively urging the government not to open casinos.

"If Christians would speak out more against this it would help the cause."

But not only is there little See RECOVERING p. 2...

South African pastor calls for worldview renewal



Craig Bartholomew: "We need a heart check-up."

Bert Witvoet

TORONTO — For those Reformed Christians in Canada who heard the rallying cry *pro rege* in the '60s, Craig Bartholomew's stirring cry "We need to be for the King" may

seem like a time warp. What's a South African pastor and scholar doing in the mid-'90s calling Canadian Christians to cultural obedience?

"Truth matters," said Bartholomew at a meeting sponsored by the Christian Worldview Network and held in the Reformed Church of Toronto. He illustrated his point by telling how four gunmen threw grenades and sprayed bullets into the worshipping congrega-

tion of which he was a member in Capetown, South Africa, killing 12 people and wounding 50 others. This incident happened indirectly because the Reformed church had gotten caught up in the ideology of apartheid, said Bartholomew. "Truth matters," he repeated.

Bartholomew called for the preservation and the renewal of a Reformed worldview which calls on Christians to be

See TRUMPET p. 2...

In this issue

Are you and your mate opposites that don't always attract?.....p.7
The Day of the Deer is a poignant short story for enjoyable summer reading.....p.10

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News

Recovering addict not opposed to gambling

...continued from p. 1

public opposition to gambling, the government, itself, is hooked on gambling says an American addiction expert.

Governments hooked

"Gambling is a black hole in the local economy — it sucks everything in," Durand Jacobs, vice-president of the U.S. National Council on Problem Gambling, recently told the Canadian Press.

In the U.S., gambling has become the second highest source of revenue for every level of government, Jacobs said. He sees the same thing happening in Canada as governments become more involved with gam-

bling.

With more casinos in the planning stages, gambling is estimated to already be a \$10 billion a year industry in Canada.

And over the years, governments become more reliant on gambling revenue because they are afraid of raising taxes, Jacobs said.

A poll conducted before the Windsor, Ont., casino opened indicated nine per cent of Ontarians are heavy gamblers, spending more than \$50 a month on gambling, according to a survey by the Addiction Research Foundation.

The survey found 72 per cent of those polled bought lottery tickets. About 21 per cent bet

on card games and 16 per cent on sports. Bingo attracted 15 per cent while 8 per cent played in professional casinos in 1993.

But if most people can responsibly handle recreational betting, is it imperative Christians be opposed to all gambling?

Terry [who asked that his last name not be used] is a recovering gambling addict and a Christian.

He is also not opposed to casinos.

"I don't want the government to close down all the casinos or pro-line or bingo outlets," Terry says. "Just like a recovering alcoholic doesn't ask the government to close down all the

liquor stores."

"Those with the addiction have to take responsibility for themselves."

While Terry does admit the availability of more gambling

grown from 50 members to about 150. He says many other gamblers are also uninterested in trying to shut down casinos or other gambling venues.

"What most addicts do

"I don't want the government to close down all the casinos. Just like a recovering alcoholic doesn't ask the government to close down all the liquor stores."

venues may breed more addicts, he says those that are compulsive gamblers will find a way to bet whether they go to a casino in Windsor or they have to travel to Atlanta to play.

"When I gambled on sports, there was no pro-line," he says. "But I did it illegally using bookies."

He insists it is ridiculous to try and close down all the gambling venues because most people can handle gambling.

Terry wasn't one of those.

Terry's gambling began in high school when he played pool for money. It evolved into betting on sports which ended in a \$1,000-a-day habit.

He knew it was time to quit when he finally realized his life was a financial mess.

"The bank wouldn't lend me anymore money, and I owed so many people money. I had no idea how I was going to pay everyone back."

Two days later he attended his first Gambler's Anonymous meeting and he's been going ever since. That was 10 years ago.

"Gambling addiction is a disease — a disease that's with you for life," Terry says, which is why he still attends his weekly meetings faithfully.

"It's a lifetime program," Terry says. "Once you're addicted, you'll always be."

Since the day Terry joined the Toronto chapter of Gambler's Anonymous, it has

want," he says, "is for the government to put part of those gambling revenues into rehabilitation for addicts."

Something the government still has not done.

No stereotypical gambler

There all walks of life that come through the doors of Gambler's Anonymous — from those who have been sent to jail for fraud to presidents of companies.

Terry himself is a church warden and works in the printing press business. While his wife is aware of his problem, his children, work, and church never knew, and still do not.

"I guess I was too embarrassed to tell them," he says.

The last four or five years the group has seen a rise of women seeking help from an addiction to bingo.

Terry does agree the government should be warning people about the effects of gambling just as they warn people of the effects of smoking.

Gambler's Anonymous holds weekly meetings and works as a 12-step recovery program similar to Alcoholics Anonymous.

"Many people can handle gambling," he says. "There's nothing wrong with spending a couple bucks a week on a lottery ticket. It's when you start spending your grocery money on betting — then you have a problem."

Trumpet blast needed, says pastor

...continued from p. 1

obedient in every area of life. He saw unique opportunities for promoting this worldview through the "information highway" created by computers. As founder of the Christian Worldview Network, he makes ample use of E-mail to join worldwide discussions about the integration of faith

and life.

But Bartholomew also pointed to forces that want to cut the legs off the Reformed or Kuyperian tradition (the image is an allusion to a book by Dr. Al Wolters: *Ideas Have Legs*). He spoke of a changing ethos at the Free University of Amsterdam, once the bastion of Dutch visionary Abraham Kuyper and

his neo-Calvinist worldview.

Bartholomew also noted significant shifts at the Institute for Christian Studies (ICS) in Toronto, where, in spite of the excellent work done by individual scholars, "room is found for senior members who favor gay and lesbian Christian marriage and ordination." Bartholomew called that "the tip of the iceberg with the real problems beneath the surface": shifts concerning understandings of the sovereignty of God, creation order, the antithesis and the authority of Scripture, all "foundation stones of a Reformed worldview."

Bartholomew spoke from personal experience, having studied at the ICS from 1992 to 1993. Strongly influenced by ICS scholar Cal Seerveld, Bartholomew is working on a PhD thesis in Old Testament hermeneutics ("Post-Modern Readings of Ecclesiastes") for Bristol University in England.

Keep the blood flowing

"The *pro rege* trumpet blast needs re-sounding," said Bartholomew. He outlined four items for a strong program of evangelism and discipleship.

— We need a regular heart check-up by asking ourselves whether our spiritual life and relationship to Jesus is being deepened.

— We need a regular heart recharging by submitting to the Word of God. The phrase "It is

written ... is the axe that cuts off every root of revolutionary misgrowth."

— We need a heart attack, meaning, we need to fight Satan in strategic places.


— We need the arteries and veins of small group activities and projects to keep the body of Christ alive.

"Jesus is described as the

light of this world," said Bartholomew. "Jesus remarkably tells his disciples that they are the salt of the earth and the light of the world."

Being bound up with Jesus' ministry of salt and light means having a Christian worldview, concludes Bartholomew, so that God's people can "bring light to the nations."

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News

Single moms positive about keeping babies

They were helped most by friends, family — least by boyfriend

Denyse O'Leary

TORONTO — There is a perception out there that most unmarried mothers are 16-year-old high school dropouts who will likely spend a lifetime on welfare.

But the Human Life Research Institute of Toronto has come up with findings that are sharply at odds with the public perception. The institute reports that of the 81 never-married mothers it interviewed in Manitoba, Ontario and Nova Scotia, most did not get pregnant as teenagers. Nor were they stay-at-home welfare recipients. Sixty per cent were over 21 and two-thirds held jobs or were going to school.

Researcher Elizabeth Cassidy, a Guelph psychologist, says that the popular stereotype of the young teen from a welfare family is actually imported from the United States. "Only 20 per cent of children born to single women in Canada are born to teenagers."

Mothers' perspective

The women who took part in the study were reached by newspaper ads and by asking public and private agencies to hand out questionnaires. Researchers Janet Ajzenstat, Cassidy, Elise Carter and Gerald Bierling believe that theirs is the only study so far to survey all the private and public agencies in the three provinces.

They also gave as much weight to the mothers' own testimony as to the opinions of professionals. Marked differences emerged between the mothers' opinions and the professionals' opinions. These differences have important implications for Christian social service efforts.

Mothers tended to feel that they made a free decision to give birth and to raise their child (70 per cent). But 75 per cent of agencies saw the mothers' decision as determined by their social environment. Fully 96 per cent of mothers expressed confidence in their

parenting skills and a high regard for themselves. Ninety three per cent expressed satisfaction with their decision to give birth and raise the child themselves. But the agencies contended that the mothers suffered from low self-esteem.

Only five per cent of mothers suggested that they had a problem with day care or housing but 25 per cent felt that prejudice against unmarried mothers was a problem.

Support and instinct

According to the mothers, emotional support, usually from friends and family, and the desire to be a mother, are the most likely reasons that a woman will reject abortion. Although 58 per cent said that personal views on abortion are important, few suggested that these views depended explicitly on religious beliefs.

The women did not often turn to clergy for help in deciding what to do. When a decision was made to parent, 42 per cent of "religious advisers" expressed a favorable opinion — but only 17 per cent offered emotional support after the child was born. Only six per cent of the mothers turned to churches for financial support — but 83 per cent of these reported that the churches were

helpful.

Responsibility of fathers

The father of the child was least supportive — most likely to argue for abortion and unlikely to offer financial support (20 per cent) or emotional support (13 per cent). In nearly one quarter of cases where the father was involved, the mother saw his influence as negative.

Why is the father such a poor source of support? Some of the researchers on this study have also worked on studies of sex education curricula. They fear that part of the reason for the poor showing is that sex education programs put the emphasis on using contraceptives as the means of demonstrating responsibility. The unmarried fathers may not feel that they ever had any other responsibility. The study recommends that sex education programs stress that a responsible man "cares for the children he engenders."

Family love

As a result of their findings, the Institute has also recommended that the government recognize and support the role of grandparents as one of the best ways to benefit single mothers. Although government funding is necessary, just as crucial is "the love and material

support of family and friends." This is the support that was viewed as most helpful by the mothers themselves.

The Human Life Research Institute was founded in 1982, as a registered charitable organization, to conduct research in contemporary issues involving social ethics and social change. It is financed by grants, donations and the sale of its publications. It has a national Advisory Council of legal, medical and academic professionals and a small administrative office in Toronto.

Going It Alone



UNPLANNED SINGLE MOTHERHOOD IN CANADA

Janet Ajzenstat,
Elizabeth Cassidy
Elise Carter
Gerald Bierling

Human Life Research Institute
1994

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Editorial

A community that does not discuss is not a community

I heard part of a lecture on ethics at our local university one evening this summer. The professor was talking about arguments. Whenever there's an argument, there are reasons on both sides, he said. But the participants are usually not interested in the other side's reasons. So the argument does not get resolved.

What the prof said struck a responsive chord in me. My mind flitted to the many arguments taking place in Christian families and churches. Was the recent CRC synod's discussion of "women in office" such an argument? How often do people take the time to hear each other's reasons? I wondered. At the same time, I heard a few bells called "relativism" go off in the distance.

Arguments, lovely arguments. Some people are so turned off by the fact that there are arguments in the family or the church that they pack up and leave. I can understand their

frustration, although I would remind them that close-knit groups are more prone to arguments than are loosely connected groups because people interact more profoundly in close-knit groups.

Of course, there should not be arguments or quarrels among us. They are the product of our sinful desires (James 4: 1-3). But would you like to belong to a community that does not address honest differences in a vigorous way? A community is a group that debates the same things, Adrian Guldmond of the Ontario Alliance of Christian Schools told me not too long ago when we were talking about the future of *Christian Courier*. I agree with that. A community that does not discuss together ceases to be a community.

Stop piling up reasons

But a community is also defined by *the way* it discusses things together. Guldmond would agree with that, I'm sure, since he felt there was not enough debate in our circles "because people go ideological and ideology kills debate."

People who hold on to each other and listen while they discuss will go a lot further

your own expense may help, too.

— Other people may see the weakness of their position once they've been allowed to calmly express why they think the way they do. A reason without the dress of emotion can look pretty naked!

— The real enemy is probably not the person you're having a disagreement with, unless you ran into a principality and power.

— Listening to each other reminds you that the object of a discussion is not to be right or to have your way, but to help each other live better lives.

Maintain both strands

While we discuss important and not so important matters, the Apostle Paul reminds us that there are two strands to the rope of such a discussion. We must speak the truth in love (Eph. 4:15). I can't think of a better way to capture the essential parts of a good discussion than to repeat after Paul: "Truth, love; truth, love." These two must never cancel each other out. We may not sacrifice relationships to our understanding of truth, as do schismatic people, nor may we sacrifice our understanding of truth to relationships, as do relativistic people. Paul recommends that we maintain both.

We maintain the strand of love by being completely "humble, gentle and patient, bearing with one another in love" (Eph. 4:2). That "bearing with one another" has the feeling of putting up with, staying with and enduring each other to the point of pain and frustration. Paul calls that the "bond of peace." We do far too much leaving and not enough staying, one psychiatrist said on a radio talk show. Amen to that. "A body most bloom where God has planted it."

Paul also recommends that we maintain the strand of truth: "Each of you must put off falsehood and speak truthfully to his neighbor" (Eph. 4:25).

I don't suppose the professor had all this in mind when he was lecturing on the ethics of a discussion. But then, I wasn't his student. I had just wandered into his classroom because my wife was there and she needed a ride. I wasn't there to pass his course so my mind was free to wander out again. Besides, Paul had warned me in that same fourth chapter of Ephesians not to be "blown here and there by every wind of teaching."

Thanks anyway, Sir.

BW

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Some people are so turned off by the fact that there are arguments in the family or the church that they pack up and leave.

"attaining to the whole measure of the fullness of Christ" (Eph. 4:13) than people who cut each other up, using Scripture as ammunition with the intent to maim and kill. Listening to others helps us understand better why they think the way they do, and it produces a number of positive benefits:

— It lowers the temperature of the discussion, which is always recommended. The less heat, the more light.

— The other person's reasons may be reasons you have overlooked. Maybe your position will need to be adjusted once you have access to the other person's information.

— Taking the other person more seriously helps to take yourself less so. A little joke at

Letters

Sees connection between synod majority report and abuse

Thank you for the fine coverage of the events of Synod 1994. I appreciate the editorial and share your disappointment with regard to the women in office issue. I hope that the decision not to ordain women is but a temporary set back to the vision that some day the gifts of both men and women can be honored in the church.

The majority report which synod accepted states that its interpretation of Scripture is very "clear" on this matter. In response, may I say that it is becoming more "clear" to me why abuse occurs in the church? I see a connection between this majority report and the problem of abuse.

Abuse occurs when a person or a group of people tries to control other people. When that becomes difficult, threats and force are used.

The tone of the majority report strikes me as controlling and inflexible. This report attempts to impose its rather narrow interpretation of Scripture on others. It became evident during the debate on the floor of synod that many delegates thought that people who cannot adhere to the statements in this report should be disciplined. As well, it was decided that churches which have already ordained women as elders in anticipation of synod's approval this year must remove these women from that office by next June.

Little room to communicate

These are very authoritarian measures which allow little room for communication or discussion. The choices that people who think differently have are either to deny themselves and their

beliefs and humbly accept these statements, or to speak up and appear rebellious. And added complication to this dilemma is the fact that we as Christians believe that we ought to have the mind of Christ and should live in service to each other.

The person who is in an abusive situation faces exactly the same dilemmas. Attempts to stand up for oneself to the abuser results in punishment, more abuse and later guilt. It is very difficult for both people in an abusive situation to see clearly what is happening. The abuser uses power, most often subconsciously, which renders the person who is abused powerless. I see the cycle of abuse developing in the approach synod has taken.

This cycle must be broken. We must get away from this dangerous approach to solving our difficulties very quickly. To do this, we need to gain greater insight into how we communicate with each other. Do we talk together openly and with respect, or do we use power and coercion to get people to see things our way?

We must search for solutions which allow people who love the Lord and the

church, but who understand the Bible differently, to live together in mutual love and respect. This may require a close look at what is going on in our hearts. Perhaps it means that we need to look at our personal pattern of communicating with other people as much as, or even more than, our interpretation of Scripture. These interpretations, however well researched, continue to be merely human interpretations, and therefore in the end always remain fallible.

I have not lost my faith in God and in the Christian Reformed Church. I had the opportunity to attend synod this year and am much encouraged by the large number of delegates who are firmly committed to the Bible as God's true revelation, but who acknowledge at the same time that interpretations of Scripture can differ. I am grateful for these visionary people. I trust that the time will come when we can rejoice together in the knowledge that the church can fully honor the gifts of women in ministry. That day will bring glory to God and great enrichment to the life of the church.

Vicky Van Anel
Edmonton, Alta.

'This close' to giving up on the CRC

C.C.'s July 1 editorial expressed concern about the impact on young women of Synod 1994's decision regarding women in office. Let me tell you about the impact on one such woman, myself:

I'm not sure if I've given up on the CRC. But I certainly have given up on its synod. It no longer has any credibility for me, and when I read the summary of synodical decisions as outlined in *Christian Courier*, I would laugh but it is too painful. The vacillation of synod's theological position on the issue from year to year makes our denomination look like a joke. Whoever thinks this issue is still about theology is fooling only themselves.

It's about power, as is any form of oppression. The irony of the quote from Rev. Pieter Boomsma of the GKN struck me deeply: "Uniting involves sharing power, and sharing power is not easily done." Substitute "unity" for "uniting" and you have the CRC's situation in

1994.

I have experienced sexism at various degrees of subtlety in the schools I have attended, in the places I have worked and in my personal relationships. But never have I experienced sexism as blatantly as I have in the CRC. Since birth, I have been marginalized by this denomination because of my gender. Must yet another generation of women continue to be so treated? I cannot in clear conscience raise my children in such a denomination.

Since Synod 1994 declares there can be no "freedom of conscience to the contrary" of its decision, it seems my beliefs are no longer compatible with those of the CRC. And until the CRC stops qualifying my existence as a person, I see little point in remaining a member. I haven't quite given up on the CRC, but I am "this close."

Elizabeth Salomons
Toronto, Ont.

Synod seems to have acquired 'immaculate perception'

The CRC synod's declaration that "Scripture clearly teaches the prohibition of women from the offices of elder, minister and evangelist," is ludicrous. After more than 25 years of statements to the contrary, this recent gathering apparently acquired a level of "immaculate perception" previously reserved only for the Pope. The baffle-gab about "not binding Christians inappropriately" is a manifestation of unprecedented dogmatic arrogance. Now, the only thing left undone is the establishment of an inquisition to enforce this new definition of doctrinal purity.

Just to add insult to injury, the CRC is

now going to waste more time, money and energy defining "expound" and "exhort" (apparently it takes synodical committee of at least four theologians to read the dictionary), only to ensure that in two years another synod can "flip" again. Unfortunately, this "flip-flop" approach to leadership undermines the credibility of what is otherwise mostly a pretty good church. It's too bad that this synod made such great strides in driving the CRC further into the abyss of irrelevancy.

Jake Kuiken
Calgary, Alta.

Conflict of interest?

In reading your July 1, 1994, issue I noticed that Dr. Van Anel was listed as a delegate to this synod. Dr. Van Anel is president of The King's University College which is a major beneficiary of quota or ministry share funds which are allocated each year by synod. Is there a conflict here? As far as I know Calvin

College employees are only advisors, so I suspect they pass the test of conflict of interest. However, Dr. Van Anel as a delegate would probably vote.

You should have a discussion on this issue. It might prove interesting!

Harry Boessenkool
Surrey, B.C.

How could synod say it's 'clear'?

As a longtime reader of CC I want to say how much I enjoy receiving each issue in the mail. In fact, my appreciation for your paper has grown over the years, and I believe that your editorials in particular are getting better all the time. They exhibit keen insight and an ability to clearly communicate how the editor sees things.

The issue covering the meeting of Synod '94 told the sad story well. I am glad you not only listed the seven grounds for this year's decision to not ratify last year's decision, but also showed what past synods have said about whether or not our sisters can serve in all the offices in our church. It is an incredible story!

What really puzzles me is how any of our brothers at synod could agree with the ground of the majority recommendation which states that "the clear teaching of Scripture" prohibits women from

being elders, ministers or evangelists.

I sincerely hoped and prayed that our church would finally decide that we must agree to disagree on the grounds that after more than 20 years we do not all hear God say the same thing about how he wishes to use our sisters in the church of Christ.

Alas! But let us not lose heart.

Peter W. DeBruyne
Grimsby, Ont.

Correction:

On Page 20 of our July 15 issue we misspelled the name of Dr. Wytse Van Dijk (we spelled it Van Dyk). We regret the error and apologize to Dr. Van Dijk.

Always be very careful what you pray

Marian den Boer

"If you believe, you will receive whatever you ask for in prayer," Matthew 21:22.

This verse doesn't imply you will particularly enjoy the route the prayer answer takes, as we found out on our camping trip one summer several years ago.

Our family of six was having a wonderful time until the day, a week and a half into our two-week camping vacation, when I made a simple request of the Lord, knowing he would answer.

Up to then the weather had been warm, but not muggy; the beaches were inviting, yet not crowded; the campsites were roomy as well as private; and the friends we were camping with were very companionable.

That's why I prayed the prayer: things were so ideal I wanted the vacation to go on forever. I couldn't bear the thought of going home to the hot, dirty city, 100 km from the nearest clean beach.

I knew the vacation couldn't go on forever, so I prayed, "Lord, help us to be happy to go home to Hamilton." If I had thought about it, I might have kept the prayer unspoken at least until the final day of our vacation.

The very afternoon of the day of my prayer, we were merrily biking back to our campsite after a refreshing swim when, too late, we realized something peculiar had happened to the camp roads.

"Why is the road wet? It hasn't rained," I wondered as I pedalled to keep up with the rest of the family.

Then it dawned on me. "They must have sprayed to keep the dust down." But the water didn't seem to be soaking in or running off. It simply sat on the road congealing with the oily dust into dirty globules.

Wet globules were clinking up inside my fenders. At least I had fenders; seven-year-old Paul had the goo flinging up his

back.

We reached our campsite looking like mud-derby participants. For the next hour we cleaned ourselves up, and for the next two days we couldn't go to the tap, the washrooms, the playground or the beach without bringing along cakes of mud.

By the time the traffic had packed the muck into a hard surface, I was silently wishing for city sidewalks.

At the same time, we were being plagued by the park wildlife, particularly mosquitoes. They were arriving in swarms, which meant using sticky mosquito spray. There is nothing like crawling into a sleeping bag covered with a layer of mosquito spray to make a person wish for a nice warm bath and clean linens.

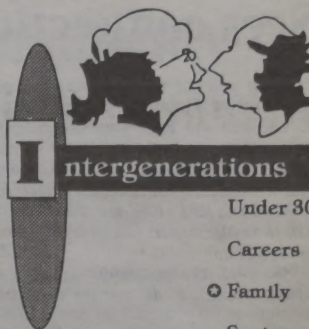
Also, raccoons were becoming bold and pesky. At nightfall they would gather among the trees just beyond the light of our campfire, sometimes not

even waiting for us to retire before combing the site for crumbs and scraps. But 'coons weren't the worst of the scavengers.

On the second last night of our vacation, Marty got up to put out the inadequately doused flaring campfire and came nose-to-nose with a skunk. He dove back into the tent; all threat of the fire banished from his thoughts. A skunk does worry a person — especially after a prayer like the one I prayed. Strange, the park literature didn't mention skunks.

By Saturday, our final day, I was more than happy to go home; yet, I was somewhat at odds about thanking the Lord for answering my prayer.

Marian den Boer is contentedly living in Hamilton, Ont. with her husband and five children.



Intergenerations

Under 30

Careers

Family

Seniors



A letter addressed to Noah's Ark of no fixed address

Dear Mr. Noah:

Please don't be angry with me when I, a perfect stranger, write to you. But, you know, I feel so very close to you. I'm imagining that you, locked in the ark and surrounded by a mass of water, are like me, locked in my kitchen-livingroom apartment and surrounded by a mass of apathetic people who're always in a hurry.

In spite of that, I envy you for your pigeons. They have brought hope and joy to your cage. I wish that that hope would kiss me, too, and that someone would talk to me and set me free from my loneliness. A branch, like the one your pigeon carried in its beak, would do me good, too.

A while ago our pastor said that the pigeon is somewhat like the Holy Spirit, who lights a fire in our cold hearts and provides company for the lonely. Since that time I go to the Zwingli Church every day to feed the pigeons there. Perhaps one of them will get lost and will come my way and knock on my window.

I'll feed this poor little animal because all of us have an inner need to do something good. But I will avoid people. I'm afraid of them. They will only misconstrue my good intentions.

But I should no longer beat around the bush. Please send me a few pigeons that you have so well and lovingly raised in your little boat, so that I won't feel so lonely and alone. Just now especially I feel as if everything is coming down on me. When everyone flies away and goes on vacation, then summer seems to me like a sad Sunday; I feel miserable in my cage.

What freedom means to others is to me nothing but shackles, because everyone thinks only of his own freedom and forgets about people like us. I hope that the Holy Spirit does not go on vacation to Jesolo, too, or is he possibly sunning himself in Lobau? Is that freedom? I don't think so! Otherwise those who drive around so furiously during their vacation would look much happier and would not blow their horns like fools all the time!

I trust your pigeons because they didn't want to be away from those confined to your little boat. Rather, they flew back to help them. Your pigeons are free because they don't forget people like us.

The pastor also said that many people are like pigeons

because that which drives them is the Holy Spirit. The pastor must have some understanding of that because he also has a little boat, even though his is smaller than yours.

Mr. Noah, please don't forget me and send me people like your pigeons so that my sum-

mer won't be sad but be sunny instead.

Yours faithfully,
Ludmilla von Funfhaus

Translated from the German by Lowell Witvoet of St. Catharines, Ont., and reprinted from the May 1994 issue of Reformiertes Kirchenblatt, published in Vienna, Austria.

Trust the young'uns, please

In your back-page story "From Smithville to the Appalachian Mountains" (July 1), one line stands out: "Not your typical group of teenagers."

Mr. Editor: please put a great big apology on page 1 of your coming issue to all teenagers on behalf of yourself, myself and all parents. We educated them.

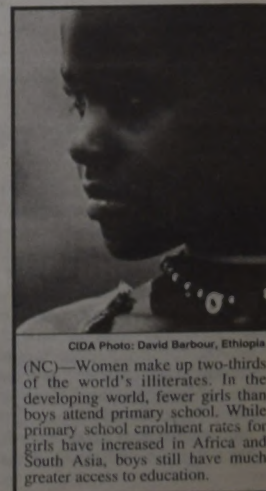
Generally speaking, I find teenagers very upfront, challenging and willing to work, as your article so marvellously testifies of this group.

Also in connection with the above, you carried a report on page 1 which says that "CRC shuts door on women elders and pastors."

In the late '40s and early '50's we had young men's and young women's associations, which formed young peoples groups. If my memory serves me right, at that time we had some discussions on "women in office." But the issue was resolved in a few meetings. How some of these former young people have changed!

Perhaps we should look back to our teenage years. Jesus says: If you do not become like a child, you cannot inherit the Kingdom of God, and Paul confirms this.

Gerald Schroor
Oshawa, Ont.



CIDA Photo: David Barbour, Ethiopia (NC)—Women make up two-thirds of the world's illiterates. In the developing world, fewer girls than boys attend primary school. While primary school enrolment rates for girls have increased in Africa and South Asia, boys still have much greater access to education.

Book review

Incompatibility can be a plus

Marian Van Til

Incompatibility: Grounds for a Great Marriage, by Chuck and Barb Snyder. Sisters, Oregon: Questar, 1994. ISBN 0-945564-51-1. 333 pp., \$9.99 US. Includes study guide.

Are you quiet and your spouse outgoing? Do you want to spend evenings talking, while your spouse thinks you've talked enough for the rest of your life? Do you love vegetables, but anything except green beans makes your spouse want to gag? Are you a big spender while your spouse is a hoarder? Then you qualify as an "incompatible couple," say Chuck and Barb Snyder.

The important question is: Do your spouse's personality traits, actions and thoughts which are opposite from your own drive you crazy, becoming a source of friction in your relationship? And if so, what do you do about it?

Chances are, at least some of the things that make you incom-

patible will periodically (if not more often) cause tension between you. The key, say the Snyders, is to learn to accept your differences, enjoy your mate's personality and use your differences to your advantage.

Scripture the key

The Bible is your key to gaining that knowledge. The Snyders are convinced, rightly, that the Bible will shed much light on how to be happy in marriage (and, indeed, in all relationships). It helped them through their own initially rocky relationship. They use Philippians 2:3-11 as a cornerstone: *Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others* (New American Standard Version).

Extracted from the Bible, the Snyders present four lessons for happiness in marriage, par-

ticularly with an incompatible partner: *Deny yourself. Serve. Be humble. Be obedient.*

Helpful, but...

There's much to be commended in this book. It tries to be biblical, is written in an easy-reading kind of style and is often humorous. The Snyders' approach of having Barb write about an issue from her point of view and then Chuck about the same issue from his is not only instructive but often comical. And it will undoubtedly help a number of frustrated people who are at a loss as to how to deal with some of the relationship problems cited.

Nevertheless, the Snyder's approach is somewhat shallow and they tend to use the Bible in "proof text" fashion. Despite the problems they say they've had, there's something a little too neat about these people and their lives. Though they seem compassionate, they're wealthy, with-it suburbanites who seem to be living advertisements for

the Gospel of Prosperity.

(They teach marriage enrichment seminars and are on the staff of PRO Athlete Outreach, so a lot of their friends are professional athletes.) Their intended audience seems to be other middle or upper-middle class, mainstream Christians. If you aren't a part of or don't relate to that group, this book may not speak to you as much as it will to people in that group.



Film

Forget social commentary, take Forrest Gump personally

Forrest Gump

Marian Van Til
Rated PG

Stars Tom Hanks, Sally Field, Robin Wright, Gary Sinise
Adapted by Eric Roth from the novel by Winston Groom
Directed by Robert Zemeckis



Forrest Gump (Tom Hanks) is not a bright guy. With an IQ of 75 he gets by in life with a combination of guilelessness, good fortune and his physical ability to run fast.

Gump grows up in the 1950s South with his stalwart single mother who teaches him to keep his chin up: "Stupid is as stupid does" becomes his motto.

Gump always seems to be in the right place at the right time to witness, and even influence, important events and people:

the end to school segregation in the U.S., Elvis' trademark pelvic moves, saving fellow soldiers in the Vietnam War, creating several well-known bumper sticker slogans, causing the downfall of President Nixon.

One of the most poignant aspects of Gump's likable character is that he *knows* he has mental deficiencies, and is un-

able to analyze or evaluate the significance of the historic events in which he has taken part. The uncomprehending Gump acts as a kind of foil to the social turmoil of the '60s and early '70s.

One of the slightly scary

things about this film is its seamless taking of historical news footage and inserting Tom Hanks/Forrest Gump into the picture. We see Gump shake hands with presidents Kennedy, Johnson and Nixon, for instance; and if we didn't know better, we'd think it really happened. Imagine the potential for mass manipulation with that technique—and technology will

only get more sophisticated.

Love story

Though Gump's supposed unwitting influence of historical events creates some fascination (and some humor), it is his story as a person, and his relationship with a female classmate and friend since childhood, that is the real fascination here. The classmate, abused by her father, and Forrest, mentally handicapped and the butt of constant jokes, form a bond of friendship that, though stormy itself at times, weathers all the tumult of those years.

A Christian critic would be remiss in not commenting on the film's treatment of faith, which does not ring true. (Are there *no* Christian film makers in Hollywood?)

Characters like Gump and his mother would undoubtedly have been steeped in evangelical or fundamentalist Christianity. And because Gump was a trusting soul, it's unlikely that he would not have uninhibitedly embraced Jesus. Yet that aspect alone of his life is shoved in a corner. While Gump does narrate his Vietnam sergeant's crisis of faith, Gump himself is

unrealistically portrayed as a secular sort of "neutral" character.

In the end, this is a really secular love story. But it cops out, finally, because it doesn't give the subjects a chance to move forward (to say more would give away the plot).

Looking at Forrest Gump as a person, apart from the social setting into which Zemeckis cleverly weaves him, this is a touching film (definitely bring the Kleenex for this one). It offers a refreshing glimpse of that rare commodity, uncontented love.

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Church, Marian Van Til, page editor

Illiteracy rates hold implications for church

GRAND RAPIDS, Mich. (CRC Publications) — Since the U.S. Department of Education announced the results of its National Adult Literacy Survey last fall, experts have worried about what the dismal numbers mean for business and education.

Ruth Vander Hart, on the other hand, ponders their meaning for the church.

"One of the top five reasons people say they want to learn to read is so they can read the Bible," says Vander Hart, an editor at CRC Publications and actively involved in literacy tutoring. "I see adult literacy programs as a growing area of ministry for the church."

The survey, conducted in the United States by Princeton (N.J.) based Educational Testing Service, found that nearly half of all adult Americans, including immigrants, lack the English skills needed to fully

function in society. Ninety-six per cent couldn't read or write at the college level. Two-thirds didn't meet high-school reading requirements, and nearly one in four adult Americans can hardly read at all.

This trend isn't exclusive to the United States. Illiteracy is a worldwide problem. An estimated one-third of people 15 years of age or older cannot read, write or do simple arithmetic.

The impact of illiteracy on individuals is serious — poor reading and writing skills may keep them from earning good wages, or getting jobs at all, or doing necessary activities like banking. Equally serious is the effect on their nations' economic competitiveness. A study cited in *Business Economics* (10/91) showed that a country's productivity reflects its literacy rate.



CRC PUBLICATIONS

Ruth Vander Hart (r.), director of the new Open Door Literacy Program, is shown in a tutoring session with Mariko Hasabe of Japan, who wanted to learn how to read English.

Barrier to faith development

But what bothers Vander Hart most is how the inability to read is a barrier to people who want to learn more about the Chris-

tian faith.

"The church's role in adult literacy is so obvious to me," says Vander Hart. "It's one of the very basic ways we can help people to help themselves."

The desire to share the faith prompted the first steps toward making literacy widespread. In 1440 German printer Johannes Gutenberg became the first European to use movable type to print a book. Scholars soon translated and printed Bibles for the masses, allowing people to learn to read for themselves.

Yet today, more than five centuries later, the need remains — as does the church's responsibility, Vander Hart explains.

"When Jesus asked us to minister to our neighbor, he wasn't thinking only about preaching. We need to do as well as preach," she says.

In 1992, CRC Publications launched "Open Door Books," a series of simple-language life stories, faith questions and answers and Bible studies. According to Vander Hart, "Open Door Books" is intended for adult new readers, those learning to read English, and for people who need a basic, easy-to-understand introduction to the church and its beliefs.

Vander Hart, who edits the

series, has been able to put the books in use in her most recent tutoring efforts. Her students have included a highly educated Japanese woman learning English; a mother who once struggled with reading but now writes for a company newsletter; and a minister who for years relied solely on memory when in need of Bible passages.

New ground for Christian publishing

Vander Hart admitted that basic English books are new ground for Christian publishing, but the potential seems promising. Field tests of "Open Door Books" found tutors pleased with the series and eager for more.

"My learner loved having the Word on a level that she could read and comprehend to share with others," one tutor responded.

"He was able to recognize familiar roots and decipher difficult vocabulary," wrote another.

CRC Publications is steadily expanding the selection of "Open Door Books." Vander Hart said she hopes to prompt churches to become actively involved in adult literacy programs. That involvement could remove economic and spiritual barriers for a large chunk of the population.

"The gift of literacy is an exciting way of meeting people's needs," says Vander Hart. "How much better it is to teach people how to clothe and feed themselves than to simply give them handouts. It tells them we're concerned about them as a whole person."

CRC Publications is the publishing ministry of the Christian Reformed Church. Founded in 1968, CRC Publications provides educational materials to some 5,000 churches in at least 50 denominations worldwide. Its offices are in Grand Rapids, Mich., and Burlington, Ont.

Entire congregation converts to Catholicism

ARLINGTON, Tex. (EP) — Individuals undergo religious conversions all the time. But it's a little more unusual for an entire congregation to undergo a conversion. Still, that's just what happened in Arlington,

Texas, where St. Mary the Virgin Episcopal Church and its 200 members recently converted to Catholicism.

The church is now St. Mary the Virgin Catholic Church. According to the Rev. Allan Haw-

kins, the change is a response to the increasingly liberal drift of the Episcopal denomination and reflects the desires of traditionalists.

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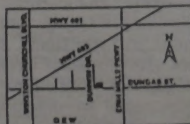
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We are all bound free to God

"But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it — he will be blessed in what he does" (James 1:25).

Several years ago John Hull, instructor in religion at the University of Birmingham, England, wrote a book entitled *Touching the Rock*. It's the story of his life. At age 17 he began to go blind in his left eye. One day he realized that the only way he'd ever see his left shoulder again would be by turning to the side and looking in a mirror. Eventually the blackness took over both eyes.

Between faces

Hull says that for a while he tried to remember what he looked like. He attempted to

recall old photographs of himself, but after a time, his memory banks gave out. He could no longer remember his own face.

Who am I? he asked himself. If I don't even know my own face, who am I?

But that wasn't the worst of it. One day his little daughter, Lizzie, then four years old, was talking with him. She asked, "Daddy, how can a smile be between us when you can't see my face?"

That's what promoted John Hull to write his book. He took his daughter's question a step further: *How can a smile be between us and God if we can't see his face?*

An indistinct mirror

Hull finally reflected that the only way that can happen is if we take what little God gives us

to work with and use it as a poor mirror to seek out God's distant face. In other words, the Scriptures and the person of Jesus mark the first steps in making a smile happen between us and God.

Generations ago the English poet George Herbert penned a brilliant picture of the nebulous dialogue that somehow links us to God. In "The Pulley" Herbert portrayed God creating each of us as individuals, sprinkling our lives with treasures that he kept in a jar beside him, a jar filled with gifts of the very best kind: beauty, wisdom, honor, pleasure.... All of these things God scattered liberally across our lives.

But at the bottom of the jar there was one more quality. It was this gift of "rest." And before he reached for "rest" to bestow it as well, God said to

his angels: "Let's stop now! Let's not give that gift to humans!"

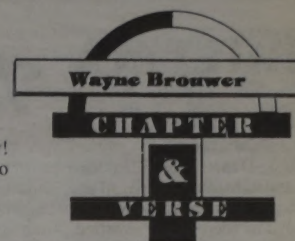
Lives in tension

The angels, of course, asked why. And this, said Herbert, was the divine answer:

Let him be rich and weary, that at least, if goodness lead him not, yet weariness/May toss him to my breast!

A powerful scene, isn't it? A scene that reminds us of what James says: There is no true freedom but that which binds us in some way to God, and commits our faces to the reflection of his, however dim and tarnished, that we find in the Law and Person of Life.

Or, to put it in Augustine's terms: There is a God-shaped hole in each of our lives, and our spirits are restless until they



find rest in him!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Professor questions infant 'dedication,' not baptism in CRC

GRAND RAPIDS, Mich. (REC) — At least one Christian Reformed congregation has allowed members the option of having children dedicated rather than baptized, and another is soon to follow. A few others have quietly tolerated the membership of those who refuse to bring their children to be baptized. In a recent contribution to *Calvin Theological Journal*, Dr. Henry De Moor discussed the source of this drift and why it should be opposed. De Moor is

professor of church policy at Calvin Theological Seminary.

De Moor pointed out that some are uncomfortable with infant baptism because of its misuse. The Reformed tradition shares this practice with others, and sometimes it has become ritualistic. When the Christian Reformed Church attracts newcomers to the faith it faces pressure to lower the standards, De Moor also said. It is difficult for a church to tell new converts that they must have their

children baptized. And the North American evangelical church is rapidly abandoning the doctrine of the church, De Moor wrote.

The CRC is affected by this climate of thought. In the days of church shopping and hopping, "little remains of the notion of baptism, not merely as union with Christ, but also, and unavoidable, as incorporation into his body, the church, outside of which there is no salvation." Finally, De Moor

observed, baptism is frequently seen as a symbol of faith rather than a sign of God's grace. As a symbol of faith, it should come after faith, according to current opinion.

Not an individual act

De Moor offered several arguments to oppose the move toward dedication in place of baptism.

First, he wrote, infant baptism is biblically sanctioned and apostolically confirmed. He also argued that baptism is not a matter for the individual or the family, but a "sacrament celebrated by the covenant

community as a whole." The Reformed churches understand that baptism does not in itself save, but is a sign of the faith of the body of Christ "whose creedal air the child will soon be breathing."

"Nothing speaks of God's grace quite as profoundly as the water of baptism administered to an uncomprehending child," De Moor wrote. It is a sign that God chose us, not that we chose him. De Moor suggested that maybe even adults should be baptized before they profess their faith. Perhaps, as one of his colleagues suggested, all baptism is infant baptism.

'Rejoicing in the Lord!' chosen as theme for REC 50th anniversary

GRAND RAPIDS, Mich. (REC) — An enjoyable, but serious task for the interim committee of the Reformed Ecumenical Council (REC) was the selection of a theme for the 1996 REC Assembly. The assembly will take place in Grand Rapids, Mich., and will mark the 50th anniversary of the founding of the REC. After much good-natured discussion over several days, the interim committee chose a theme that was celebrative, that focused on Christ as the Lord of life, and

pointed us both backwards and forwards in history. The final choice was: *Rejoice in the Lord! Our Help in Ages Past, Our Hope for Years to Come.*

The committee also heard reports on the interaction with the host church of the coming assembly, and began thinking about ways to organize the various activities of the assembly period. Celebrations, worship, study conferences, and deliberative sessions must all flow smoothly in a two-week span. Final details will be con-

firmed by the interim committee in its 1995 meeting in Grand Rapids.

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Short Story

Sonya VanderVeen Feddema

I looked out over the lake from the window seat in Grandpa's house. In the June sunshine the lake shimmered like a giant teardrop.

"Three toes," Grandpa said crossly to Mama and me. "They hacked off three. Can you believe it, Teddy?"

I turned away from the window and stared at Grandpa. He was resting in his burgundy armchair and wiping sweat from his balding head. His bandaged foot rested on a green footstool.

"Amputated, you mean," Mama said firmly. She leaned forward on her rocking chair and drummed her fingers on the coffee table.

"There were open sores on them," Grandpa said. "The blasted things just wouldn't heal. So — wham! — they chopped them off!"

"Do you have to be so graphic?" Mama said. "Teddy doesn't need to hear all the gory details." She sighed. "Were you following the proper diet?"

"As best as I could," Grandpa said grumpily. He looked at me warily. I looked out the window, avoiding Mama's eyes.

"What do you mean by that?" Mama asked.

"Nothing! Nothing!" Grandpa growled.

Four months ago Grandpa had found out that he had diabetes. He wasn't allowed to eat many sweet things. If he did, he could go into a diabetic coma or die.

And for sure I didn't want Grandpa to die. He was my favorite man. My daddy died eight years ago when I was four, and I had no uncles or brothers. Just Mama. But like all mothers, she was a girl. I needed a man in my life — even if he was a seventy-eight-year-old man who loved candy more than spinach, and who should have avoided it like poison.

I used to call him Grandpa Pep-Pep because he gave me peppermints as soon as I could talk. Ever since I can remember, he had more candy hidden in his home than a pirate had treasures. That was our secret.

"I haven't eaten sweets for ages. Now quit worrying about me," Grandpa said to Mama.

"If I wasn't worried, I wouldn't have come to stay with you till you get better."

"I'm going to outlive all of you, anyway," Grandpa said. "Why, I'll visit you...."

Mama interrupted him and

The Day of the Deer



laughed, "When we're old and in Sunset Old Age Home. Right, Dad? We've heard that line about a million times, haven't we, Teddy?"

"Sure have," I said, and grinned at Grandpa. He had as much imagination as he had candy. The only difference was that his candy was stashed away, but his imaginative thoughts never were.

"Teddy's not as gullible as he used to be," Mama said.

"You're not?" Grandpa exclaimed. "Ach! What a shame."

I jumped off the window seat and hugged him. He never melted into a hug like Mama did, but was stiff and shy about them. Always had been.

"Does it hurt?" I asked, pointing at his foot.

"Hurt?" he said gruffly. "Nothing ever hurt me. Nothing ever will. Remember I told you...."

Mama grimaced. "Don't get fished in, Teddy."

"What were you going to say?" I begged.

"Remember I said that I never cried? Not once in my life. Well, I didn't cry either when they hacked off my toes."

"Old fool," Mama murmured.

I didn't understand till a few days later why she said that. At that moment, even though his foot was bandaged up, Grandpa seemed like the strongest man who had ever lived. Gullible or not, I believed every word he said. And I wanted to be just like him.

"Sweet old fool," Mama whispered as two undertakers, dressed in black, wheeled Grandpa's oak casket out of the red brick church. Mama stood beside me, trembling, holding my clammy hand. Tears ran down my cheeks.

Three days ago, Mama had discovered Grandpa dead in his bed at seven o'clock in the morning. I was still sleeping. She shook my shoulders and woke me up to tell me. She made a few phone calls and then went back into Grandpa's bedroom for a long time. I got up to go to the bathroom, then got dressed. An hour later an ambulance came. Two men

went into Grandpa's bedroom. They carried him out on a stretcher with a blanket over him. He was a big, lifeless lump swaying between them.

They're going to put him in a box, I thought. A big box. And he'll never come out again. Even though it was hot outside, I crawled back into bed and pulled all the blankets around me tight.

He'd had a heart attack, the doctor told us. There, alone in his room, he left me without saying goodbye.

About twenty people were at the funeral, and at the grave side afterwards. The only ones I knew were Mildred Appelbaum and her three kids from next door. Mildred had been a good neighbor to Grandpa. And her three kids had become my friends through the past summers and Christmas holidays that we had visited Grandpa. Christine and David were about my age. Benjamin was three years older.

Mama stood on one side of me by the grave, Mildred on the other. Mildred wiped her eyes. She reached into her purse, pulled out a hanky and handed

it to me. I stuffed it into my pocket unused.

The bald minister's Adam's apple danced up and down as he spoke. Sweat ran in tiny rivers down his face. "Amen," he finally said. He clamped his Bible firmly shut. And was I glad! My eyes were blurry from staring at him so that I wouldn't have to look at the coffin, just waiting to fill that dark, deep hole.

In the days after Grandpa's death, Mama and I cleared out his house, bit by bit. Not that I wanted to help. And I told her so every day. I longed to be outside with the Appelbaums.

"Empty out the dresser in Grandpa's room," Mama said firmly, on the fifth day of clearing out. "And his closet."

I groaned. "Not again today! You said I could go over to the Appelbaums soon."

"C'mon, Teddy. We have to get this done before the truck comes for the Sally Ann.... Two thirty.... that's when they're coming."

I stomped to Grandpa's room. His dresser was stuffed full. I angrily pulled out lumpy faded underwear; a pair of chunky blue jeans; and bumpy socks, black, blue, and brown. I grabbed handfuls and stuffed everything in a garbage bag. "It's not fair!" I said. But suddenly it hit me. All those lumps and bumps? I dumped the bag out on the floor and began to search. Little rolls of candy were hidden in his socks and underwear!

"You shouldn't have eaten this stuff, Grandpa," I said as I threw the candy back into the garbage bag, with the clothes. My throat tightened.

I picked up Grandpa's jeans, still lying on the floor, and shook them furiously, expecting to find more candy. Instead, a thin black book fell out of a pant leg. I picked it up and read "JOURNAL" printed on the front in fancy writing.

Maybe I shouldn't have, but I did. I opened it and read: "Dear Mathilda," I stopped. Mathilda? That was Grandma's name. She had died three months ago. Why was Grandpa writing to her?

"Teddy! How's it going in there?" I slipped the journal into my T-shirt, but Mama saw me from where she was standing by the door.

"What's that you have?" she said.

"Nothing."

"Of course it's something. Let me see."

She opened the book and

read out loud, "Dear Mathilda, There are days the loneliness gets so bad..." Mama stopped. Tears ran down her cheeks.

I gulped. My stomach ached. Mama wiped her eyes and looked up at me. My finished face stared at me from the large mirror behind her.

"It's OK, Teddy. You can cry if you want to."

"But I don't want to," I shouted.

"You haven't cried yet," she said softly.

"And I'm not going to. You heard what he said. He never cried. Why should I?"

"Do you think he never cried?" Mama gripped my shoulders and stared into my stinging eyes.

"He didn't. He said so," I pushed her away.

"He cried his tears in here," Mama said. She pointed at her heart. "And in here." She waved the journal in my face, then read from it again. "There are days the loneliness gets so bad that I want to cry. But I can't. Only on the inside where nobody sees..."

Mama shut the journal. "His words wept for him. Don't you understand?"

I ran from the room, away from the socks and underwear full of candy. Away from Grandpa's journal and Mama's lies.

I don't remember how I got to the beach, what path I took. But when I got there, Christine shouted, "Hey, Teddy." Her dog, Boofy, ran towards me and jumped up on me. His leash trailed behind him. Now that I finally could be with my friends, I didn't want to be. But there was no escape. I gripped Boofy's leash and walked over to them.

"What you been up to?" David asked.

I wasn't going to tell them about the socks and underwear or the journal. "I had to clean up Grandpa's junk."

"For five days?" Benjamin said.

"I know. I hated it." It felt good to have some pity after being caged in the house with Mama, so unsympathetic. But the pity party didn't last long.

Suddenly Christine

It felt good to have some pity after being caged in the house with mama, so unsympathetic.

pointed to where a river ran into the lake. "What's that?" she said. Boofy barked excitedly. We turned to look. Something small and dark bobbed on the choppy water. For a second it was gone, then appeared again. We ran to the end of the pier to get a closer look.

"It's a deer," I said. The deer went under again. Finally, its head bobbed up. "It's drowning!"

"I'm getting it," Benjamin said. He dove in. Without thinking, I did the same. The cold water slapped my sweaty skin and I

swam hard to keep up with Benjamin.

When we reached the deer, it stared at us, terrified. It was weak. And ready to go under for the last time.

Benjamin tried to grab it, but it jerked away. "We have to get hold of it with something... I know... the leash," Benjamin said. "And get a log... and tell David to call the Humane Society."

"What's happening?" Christine yelled as I swam back to shore. I took a deep breath, then passed on Benjamin's instructions. David sprinted away to make the call. Christine and I ran down the beach till we found a log. We carried it to the water and threw it in. "C'mon," I yelled. Christine took off Boofy's leash and jumped from the pier after me. Together we towed the log to Benjamin and the deer.

"It's unconscious," Benjamin said. His voice trembled as he held the buck's head above the water. Christine harnessed the deer around the neck with the leash, while I slipped the log beneath his head. Then we hauled the deer towards shore.

We dragged him over the sand, away from the

sobbed. For the deer, first. But then, somehow, for Grandpa. "Grandpa Pep-Pep! Grandpa Pep-Pep," I cried. Suddenly there was a hand around my shoulder. Without looking, I knew it was Mama. David must have run to Grandpa's house to make the call.

I stood and wiped the tears from my face. David and Christine were crying too. And even Benjamin, in his quiet way.

Then the guy from the Humane Society arrived with a reporter from *The Chronicle*. The reporter said to Christine, "Tell me what happened."

She told him the story and then said, "I hate to see animals suffer. I want to be a vet when I grow up."

That's when the reporter turned to me and said, "Has this incident persuaded you to be anything?"

"Be?" I asked. "I guess... well, I always wanted to be like him. But... but now I don't know any more."

"What do you mean?" the reporter asked.

Mama said, "You're not talking sense, Teddy. You're tired." She took my hand and led me away. I was too exhausted to protest.

water's edge. He coughed. Water trickled from his throat.

"He's alive!" I said. Suddenly his leg jerked out and kicked me in the shin. It hurt, but I didn't care. "He's going to make it!"

I knelt down beside the deer and gave it mouth-to-mouth as best as I could. Me — who wouldn't have kissed a girl till I was eighty — I gave that deer the kiss of life. Or at least I tried to.

After a few moments, Christine gently touched my shoulder. "Don't bother any more. He's dead."

I shook her hand away. "No! No!" I yelled. Putting my head down on the sleek body, I sobbed and

When we arrived at Grandpa's house the truck from the Sally Ann was pulling up. Mama left me by the picnic table and went to give instructions to the men.

When she returned she asked, "What were you trying to tell the reporter?"

"I don't know. It's just that when I was saving the deer, it was like I was saving Grandpa. And it got all mixed up in my head. And then seeing the deer dead was like seeing Grandpa dead... for the first time."

"Didn't you look at his body in the coffin?"

"I couldn't. And I always wanted to be like him. Telling tall stories, and playing his music with wax paper over a comb. And never crying."

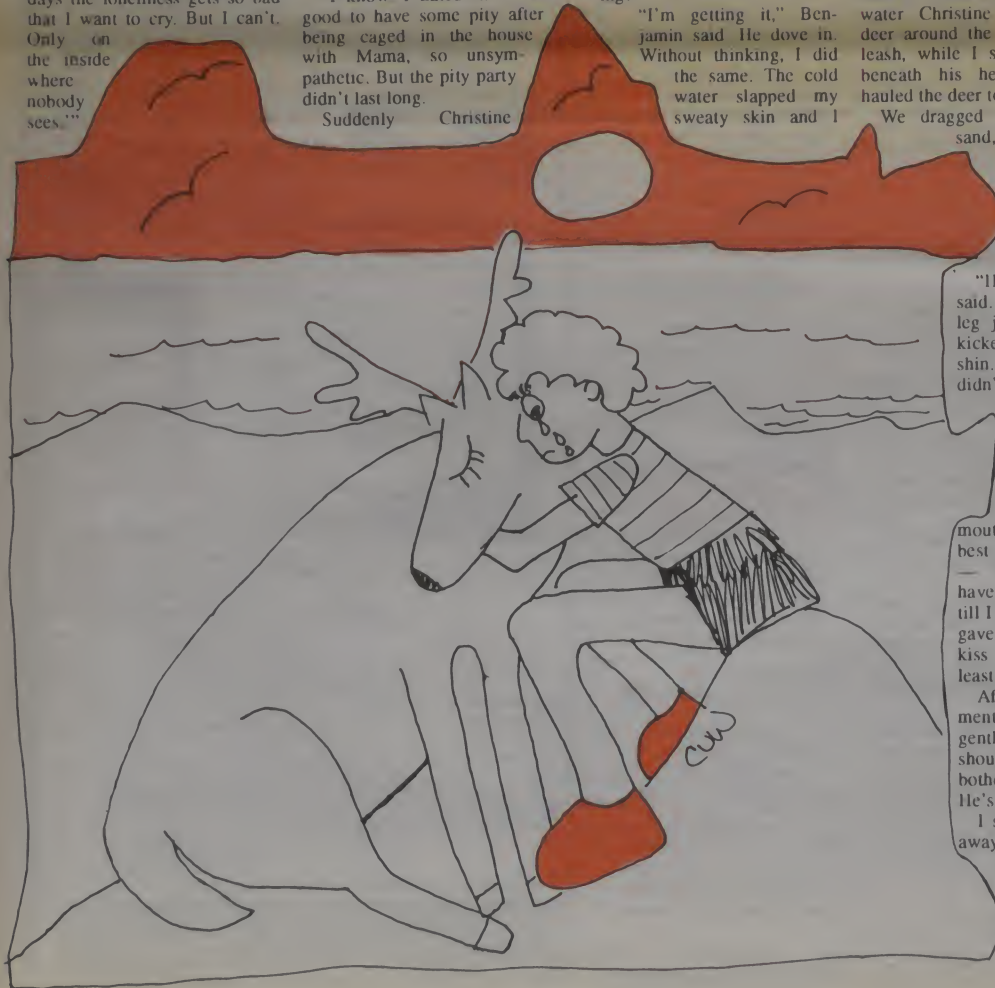
"You can still want to be like him," Mama said. "Like parts of him. You know, the good parts. Not the part that kept tears in all the time."

"Like an old fool?" I asked.

"Yes," Mama said. "A sweet old fool."

The end.

Sonya VanderVeen Feddesma is a freelance writer living in St. Catharines, Ont.



A hidden curriculum

EDUCATION

Alyce Oosterhuis



Almost two months have passed since the Christian Reformed Church Synod of 1994 decided to end the debate about women as church leaders definitively by denying women the offices of elders, ministers and evangelists. By the time the summer is over, the cries of anguish and shouts of jubilation will have subsided and we can begin our new church year with the predictable, the same, the unchanged.

I have decided that there may be a sinister madness to the method of June synods: it allows everyone a two-month hiatus in accommodating to or assimilating the decisions that have been made. In September the CRC can once again challenge its members "to full participation in the life of the church... its responsibilities, its joys, and its sufferings." What will not be stated is that these responsibilities are greater for male than female members. That which is implied but not explicitly stated is called "hidden curriculum."

30 years of anger and grief

I was confronted with the long-term impact of a hidden curriculum in stories I heard from three different women this summer. One woman is a 43-year-old mature university student who recounted how, at age 13, she had argued, begged, and finally, bargained with her parents to be allowed to enrol in a high school rather than a homemaker's vocational course of study. She managed to dispel her parents' notion "that our kind of people do not aspire to more than elementary education" long enough to complete high school, but nevertheless found herself in the work force at age 16.

The other two women were told in non-negotiable terms that their inevitable futures as mothers and homemakers made education beyond Grade 8 irrelevant; thus they were to enter the work force at age 13. For these women the hidden messages conveyed images of having lower social class and gender roles, abilities, ambitions, importance.

What was striking in the stories of these three women

was not the extent of the similarity of their experiences in the 1960s, but the depth of their anger and grief more than 30 years after the facts. They live with an ambivalence that places them in a quandary of loyalty and hostility as they now observe their parents' aging dependence. How can one express anger towards a rambling geriatric patient who has lost so many abilities? How can one undo the years of the often hidden stereotype that to be a woman is to have limited choices, responsibilities and gifts?

Returning to the cave

Having read the "Allegory of the Cave" in Plato's Republic this summer, I sometimes feel like I have been thrown into the dark-filled cave after a lifetime of sunlight. My eyes are filled with a dim and unsteady darkness as I strive to focus on these women's experiences and anger. I can only listen as they struggle to break free from the bonds of prescribed roles and limited choices.

Research in the schools has demonstrated that the hidden curriculum is more effectively taught than the basic subjects and skills. I can only hope and pray that for CRC congregations, the hidden curriculum does not result in the same ambivalence and latent hostilities towards God and the church 30 years later. I cannot predict how women, who have experienced the sunlight, will react to this darkening of their vision.

Alyce Hotzelsberg Oosterhuis is associate professor of education and psychology at The King's University College in Edmonton.



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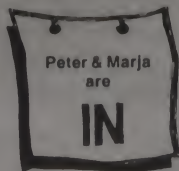
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Advice



Don't confuse jealousy with envy

Dear P & M:

There are times when I'm overcome with jealousy. I don't want this sin to get such a powerful hold on me. Are there some tools with which I can combat this evil?

Dear Battling Jealousy:

Jealousy involves relationships; envy has to do with things. Since your letter doesn't tell us the object of your sinful feelings, we will distinguish jealousy and envy in our answer.

Jealousy can be a positive emotion. After all, God is a jealous God. His jealousy for us is protective and loving. It makes him angry with whatever and whomever comes between him and his people. Applied to humans, it is the kind of positive jealousy which keeps marriages monogamous; the kind of jealous love that motivates parents to lay down limits when their children flirt with bad influences.

Jealousy becomes negative when it is rooted in fear and insecurity, especially for no apparent reason. For example, some of us have a hard time giving our friends, marriage partners and children room to enjoy other relationships. We suffocate a friend when we can't handle the thought that she has other significant friendships. We alienate a spouse when we can't stand the sight of him joking or conversing with a member of the opposite sex at work or in a social setting. We cause our teens and young adults to rebel when we don't allow them to separate from us as they find acceptance among their peers. In each case we are guilty of robbing someone of their God-given freedom.

The Lord has given us two tools for overcoming this kind of jealousy. The first is trust, the kind of trust that reflects confidence in your own relationship with another person. Not long ago, for example, Marja took off to Toronto with two male friends to run a road race. Because we trust each other completely, Peter was able to wish her well and enjoy the thought of her having this opportunity.

The second tool is the kind of love which John discusses in his first letter. There he writes: "There is no fear in love. But perfect love drives out fear" (1 John 4:18). We know that we're pulling this verse out of context a bit because the perfect love about which John writes is God's love. And yet we think it works that way for us as well.

If you find it hard to trust and if your

jealousy is rooted in fear, express your feelings with the person in question or with a friend or counsellor so that reassurances can be given and trust can be restored.

Envy, as we've already noted above, has to do with things and wanting what we don't have. We can be envious of someone's "perfect" marriage or family; we can be envious of someone's success, income, health, career, education, home, car, clothes... well, you get the picture. Adding to the problem is a materialistic culture which uses various means to stir up envy and create dissatisfaction in us.

The Lord has also given us two tools to combat envy. The first is gratitude. The old hymn, "Count your blessings, name them one by one," contains a lot of truth. Sometimes it takes everything we have to count a blessing and find a reason for thanks. But Christians who know that they belong to Christ always have at least one reason to be thankful which no one can take away, even in a hospital bed or a prison cell: their salvation.

The other tool is contentment, the kind of inner peace that comes from knowing that the Lord is near and will provide. We mean the kind of relaxed trust that enables us to live with joy whether we live hand-to-mouth in a small apartment or have a steady income and a house in the suburbs. What Paul says about this kind of contentment in Philippians 4:12,13 should be typed out and attached to each refrigerator as a daily reminder.

Our identity is not to be found in other persons (jealousy) or things (envy). It is first of all to be found in the Lord Jesus Christ. When we build our lives on him we can enjoy others with trust and fearless love and we can enjoy our possessions with gratitude and contentment.

Write to: P&M
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.



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If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>BOOTSMA:</p> <p>With awe and thanksgiving to God for his miraculous gift, we, Ted and Corrie Bootsma, joyfully announce the birth of our second grandchild PHILIPPA (PIPPA) JAYNE.</p> <p>She is a daughter for Hans and Tamara Messersmith, first grandchild for Jan and Eunice Messersmith of Papua New Guinea. Pippa was born on July 13, 1994, and lives at 6134 Tours Ct., Apt. 107, Indianapolis, IN 46220, U.S.A.</p> <p>KAMPHUIS:</p> <p><i>Our God is an awesome God.</i></p> <p>And He has blessed us, Tony and Ruth Ann with a second son, JOHN PETER.</p> <p>John is a brother to Calvin and a grandson of Case and Pauline Van Noord, Ingersoll, Ont., and John and Willemina Kamphuis, Gmmsby, Ont. Born on July 7, 1994, 7 lbs., 12 oz. Address: 108 Edward Crt., Smithville, ON L0R 2A0.</p> <p>Birthdays</p> <p>NANDOP:</p> <p>Happy 80th birthday to MR. ADRIAN NANDOP from Bert and Coby Busink and children.</p> <p>We thank the Lord for the many years he has given you. We pray that He may stay very close to you. There will be an open house at his home on Friday, Aug. 12, 1994, from 10-12 a.m. and 2-4 p.m. Address: 5260 Maple Rd., Richmond, BC V7E 1G3.</p> <p>VAN HOUTEN (nee VAN HUIZEN):</p> <p>With thanksgiving and praise to God we will celebrate, the Lord willing, the 80th birthday of our mother, grandmother and great-grandmother SYLVIA VAN HOUTEN.</p> <p>We pray that the Lord will continue to bless you and keep you in His loving care. With love from your children.</p> <p>An open house will be held Saturday, Aug. 20, 1994, from 3-5 p.m., in the Fellowship Hall of the Second Chr. Ref. Church in Samia, Ont. Home address: 1270 Pontiac Court, Apt. 1007, Samia, ON N7S 4Y8.</p> <p>WIERMSA-MULDER:</p> <p>With deep gratitude to the Lord, we rejoice with our mother, grandmother and great-grandmother GRACE WIERMSA-MULDER on the occasion of her 80th birthday on Aug. 16, 1994, D.V.</p> <p>Thank you Mom, for the joy and inspiration you continue to bring into our lives.</p> <p>"Great is Thy faithfulness" (Lamentations 3:22-24)</p> <p>Address: 29 Fulton St. Brantford, ON N3R 4E4.</p>	<p>BOSMA-CLARK:</p> <p>Believing that the Lord has brought them together Jim and Rita Bosma of Guelph, Ont., are pleased to announce the forthcoming marriage of their daughter</p> <p>WENDY JANINE</p> <p>to</p> <p>TREVOR JAMES CLARK</p> <p>son of Bruce and Elisabeth Clark of Oakville, Ont.</p> <p>This celebration is to take place on Saturday, Aug. 13, 1994, D.V., at 11 a.m. at the New Life Chr. Ref. Church of Guelph, Ont., Pastor John Luth officiating.</p> <p>Trevor and Wendy will make their home at 145 Hillcrest Ave., Apt. 2115, Mississauga, ON L5B 3Z1.</p> <p>HENSEN (nee SPOELSTRA):</p> <p>JOHN and RUTH HENSEN (nee SPOELSTRA)</p> <p>thank God for bringing them and their children together. We wish to thank our family and friends for their love and support.</p> <p>The celebration of their marriage took place on July 16, 1994. A special thank you to Jerry and Tena Groen for sharing their hearts and home on our special day.</p> <p>Jeremiah 29:11-13</p> <p>Address: 66 Blossom Ave., R.R. #7, Brantford, ON N3T 5L9.</p> <p>KUIPERS-JONKER:</p> <p>John and Hennie Kuipers of Oshawa, Ont., and Roland and Coby Jonker of Woodbridge, Ont., joyfully announce the upcoming marriage of our children</p> <p>HEATHER MARION KUIPERS</p> <p>and</p> <p>DAVID JONATHAN JONKER</p> <p>The ceremony will take place on Friday, Aug. 26, 1994.</p> <p>It is our hope and prayer that they will always experience the Lord's richest blessings in their life together.</p> <p>Future address: Rome, Italy. Then ???</p> <p></p> <p>VANDER VELDE-SLUYS:</p> <p>Fred R. and Audrey Vander Velde of Burlington, Ont. are pleased to announce the forthcoming wedding of their daughter</p> <p>LUCINDA ELIZABETH</p> <p>to</p> <p>DOUGLAS HAROLD SLUYS</p> <p>son of Ted and Lena Sluys of Greensville, Ont.</p> <p>This celebration of love will take place, the Lord willing, on Saturday, Aug. 20, 1994, at 2 p.m., in the Calvary Chr. Ref. Church, Flamborough, Ont.</p> <p>As parents we look forward to this their special day and wish them both the Lord's blessings.</p> <p>Future address: 960 5th Concession W. R.R. #2, Waterdown, ON L0R 2H2.</p>	<p>MEULMAN-MCKINLEY:</p> <p>"A cord of three strands is not quickly broken" (Eccl. 4:12).</p> <p>Joyfully we,</p> <p>LISA MEULMAN</p> <p>and</p> <p>DARREN MCKINLEY</p> <p>together with our parents have chosen Saturday, July 30, 1994, as the first day of our new life together. We exchanged vows in the presence of God and His people at 2 p.m., at Rehoboth Fellowship Chr. Ref. Church of Etobicoke, Ont., Pastor John Tenyenhuus officiating.</p> <p>Future address: 201 9th St. West, Owen Sound, ON N4K 3N7, Phone (519) 371-0869.</p> <p>OOSTERHUIS-HANEMAAYER:</p> <p>With joy and thanksgiving to God Stuart and Catherine Oosterhuis and Bert and Agnes Hanemaayer are pleased to announce the marriage of their children</p> <p>KIMBERLY JOY</p> <p>to</p> <p>DAVID AREND</p> <p>The wedding will take place, D.V., on Aug. 19, 1994, in Springdale Chr. Ref. Church at 4 o'clock.</p> <p>New home address: R.R. #1, Kettleby, ON L0G 1J0.</p> <p>REKMAN-FEENSTRA:</p> <p>Desiring God's will for their lives and believing that includes each other</p> <p>JEANNE</p> <p>and</p> <p>RICHARD</p> <p>together with their parents Mrs. Mary Rekman (and the late Mr. Cas Rekman) and Mr. and Mrs. Jacob Feenstra joyfully announce their forthcoming marriage on Saturday, Aug. 20, 1994, in the First Chr. Ref. Church, Samia, Ont.</p> <p>VANDER KOOIJ-HAAR:</p> <p>With thankfulness to the Lord, Harry and Klaaske Vander Kooij and Bert and Dini Haar, announce the marriage of their children</p> <p>ANNA MARIE</p> <p>and</p> <p>LAMBERT JOHN</p> <p>The ceremony took place in the Holland Marsh Chr. Ref. Church, Ont., on Saturday, July 30, 1994, at 3 p.m. Future address: Box 173, Houston, BC V0J 1Z0.</p> <p>DE VRIES-OOSTERHOF:</p> <p>Desiring God's will for their lives and believing that includes each other</p> <p>BRENDA ANN</p> <p>and</p> <p>STEVEN DWIGHT</p> <p>together with their parents Mr. and Mrs. Raymond De Vries and Mr. and Mrs. Henry Oosterhof, invite you to share in their joy as this celebration of love takes place on Saturday, Aug. 13, 1994, at 2:30 p.m. at the Wellandport Orthodox Reformed Church, Wellandport, Ont.</p>	<p>VEENSTRA-BROOKS:</p> <p>On July 23, 1994,</p> <p>JESSICA HEATHER VEENSTRA</p> <p>and</p> <p>PAUL STEVEN BROOKS</p> <p>promised their faithfulness to each other before God and His people, in a marriage ceremony at Trull's Road Free Methodist Church, Oshawa.</p> <p>Officiant: Rev. Grant W. D'Eall</p> <p>Parents:</p> <p>Hank and Coby Veenstra</p> <p>Ron and Sharon Brooks</p> <p>Grandparents:</p> <p>Oma Van Duyvenvoorde</p> <p>Mr. and Mrs. E. Gummer</p> <p>Mr. and Mrs. G. Brooks</p> <p>Address: Mr. and Mrs. P. Brooks, 57 Margery St., St. Catharines, ON L2R 6J9.</p> <p>Anniversaries</p> <p>Guelph August 8 Brockville 1959 August 8 1994</p> <p>With praise and thankfulness to our Lord we joyfully announce the 35th wedding anniversary of our parents and grandparents</p> <p>TONY and TENA ALBLAS (nee TOP)</p> <p>Congratulations Dad and Mom.</p> <p>With love:</p> <p>Sylvia & John Hogeveen — Nepean, Ont.</p> <p>Melissa, Steven, Kevin, Kristanna John & Dawn Alblas — Kemptville, Ont.</p> <p>James, Daniel</p> <p>Ed & Annette Alblas — St. Catharines, Ont.</p> <p>Timothy, Nathan, Mariah</p> <p>Rod & Colette Alblas — Mississauga, Ont.</p> <p>Antonie</p> <p>Home address: 1359 Linden Cres. Brockville, ON K6V 6B5.</p> <p>1954 August 22 1994</p> <p>"Love one another with a pure heart fervently" (1 Peter 1:22).</p> <p>"Thy Word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).</p> <p>With thankfulness to the Lord, who has kept them in His care, we joyfully celebrate the 40th wedding anniversary of our parents and grandparents</p> <p>JAKOB and ANNIGJE BOVEN (nee PEETSMA)</p> <p>Harrold & Gertie Boven — Emo, Ont.</p> <p>Alicia, Joshua, Matthew, Nicole</p> <p>Marvin & Linda Boven — Kitchener, Ont.</p> <p>Lydia, Kristen, Michelle, Erik, Justin</p> <p>Hennietta Boven — Mississauga, Ont.</p> <p>Joanne & Don Boersma — Exeter, Ont.</p> <p>Peter</p> <p>Home address: 38 Pinedale Drive, Kitchener, ON N2E 1J7.</p>
Thank You				
<p>JONGKIND:</p> <p>With hearts full of gratitude we thank God, our children and grandchildren, and our friends for making our 50th wedding anniversary celebration so special. It truly was a day of many special memories.</p> <p>To all who celebrated with us, thank you for showing your love in various ways. God bless you all!</p> <p>Dirk and Rie Jongkind, Kewick, Ont.</p>				

Classifieds

Anniversaries	Anniversaries	Anniversaries	Obituaries	Obituaries
<p>1950 August 14 1994 "You will go out in joy and be led forth in peace, the mountains and hills will burst into song before you and all the trees of the field will clap their hands" (Isaiah 55:12) With thankfulness and praise to God, we joyfully celebrate the 25th wedding anniversary of our parents and grandparents.</p> <p>ANDY and RITA BRONS (nee KLOOSTER)</p> <p>May God bless you in the years to come With love from: Henry & Carmel Rachel, Andrew Anita & Bruce Lorraine Wendy</p>	<p>Amsterdam Beaconsfield July 13 DIEMER DE VRIES and ELISABETH SNATERSE</p> <p>With great joy we would like to thank God for the 40th anniversary of our parents and Oma and Opa on July 13, 1994.</p> <p>Alice & Christian Houel — Paris, France Nathalie, Eric, Patrick, Caroline Frank & Joan De Vries — Hamilton, Ont. Kelly, Jenina, Reuben Peter De Vries — Pt. Claire, Que. Randy De Vries — Pt. Claire, Que.</p>	<p>Nobleford, Alta. Chatham, Ont. 1954 August 18 1994 With thanksgiving to our faithful God we announce the 40th wedding anniversary of our parents and grandparents.</p> <p>WALLY and BERDENA POSTMAN (nee VAN DYKE)</p> <p>May the Lord continue to bless you, dad and mom, grandpa and grandma, as you have been a blessing to us in so many ways. We thank Him that you have taught us in His ways.</p> <p>With love from: Moreen & Luke Vos — Glencoe, Ont. Amanda, Robert, Thomas, Edward Doug & Len Postman — Dale City, Virg. Tim, Trish Denise & Brian Prinsen — St. Catharines, Ont. Brendan, Drew Mark & Judi Postman — Fenwick, Ont. Bradney, Chelsea</p> <p>We invite friends and family to an open house to be held at First Chr. Ref. Church, Chatham, Ont., on Saturday, Aug. 20, 1994, from 3-5 p.m. Best wishes only. Home address: 19 Tweedsmuir Ave. E., Chatham, ON N7M 3Z6</p>	<p>"And I shall dwell in the house of the Lord forever" (Ps. 23:6) On July 21, 1994, the Lord called home.</p> <p>LYNDA (VERWEY) BELL</p> <p>in her 77th year, Predeceased by her husband William Bell in 1974 and her son Jan in 1989. Beloved mother of: John & Jenny Bell — Guelph, Ont. George Bell — Peterborough, Ont. Andrew & Elly Bell — Ottawa, Ont. Clarence & Janette Bell — Brampton, Ont. Ralph & Marilyn Bell — Edmonton, Alta. Bill & Winnie Bell — Atwood, Ont. 22 grandchildren and four great-grandchildren. The funeral service was held at Holland Chr. Homes, Brampton, Ont., on July 25, 1994, Rev. J. Kuntz officiating.</p>	<p>It pleased the Lord to take unto Himself into His eternal glory on Tuesday, July 12, 1994, at Shalom Manor, Grimsby, Ont., our dear mother, grandmother and great-grandmother.</p> <p>PIETERNELLA BERGSHOEFF-VANDERSTOEPE</p> <p>in her 90th year Beloved wife of the late Cornelis Bergshoeff Dear mother of: John & Shirley Bergshoeff — Grimsby, Ont. George & Ann Bergshoeff — Mississauga, Ont. Neil & Franky Bergshoeff — Calgary, Alta. Harry & Annie Bergshoeff — Mississauga, Ont. Mother-in-law of John Schellingerhoud, Winona, Ont. Predeceased by daughter Jackie. Also survived by 15 grandchildren and 22 great-grandchildren, one brother and two sisters in the Netherlands. Funeral service was held July 15, 1994, at the Fruitland Chr. Ref. Church, Fruitland, Ont. Correspondence address: 4 A Onole Crescent, Grimsby, ON L3M 3X4</p>
<p>1954 August 25 1994 "Glorify the Lord with me; let us exalt His name together" (Ps. 34:3). With thankfulness and praise unto God we are happy to announce the 40th wedding anniversary of our parents and grandparents.</p> <p>NICK and ANNE DEKONING (nee HOEKMAN)</p> <p>We pray God will continue to bless you in the years to come. Nick & Cheryl DeKoning — Moorefield, Enca, Nicholas Al & Anne Wideman — Papua New Guinea Joanna, Abigail, Nathan Ron & Freda DeKoning — Moorefield Sarah, Mark, Kyle, Brent Hilco & Joyce Stevens — Drayton Jason, Rebecca, Michael, Amy, Benjamin Bill & Wendy DeKoning — Moorefield Jake, Amanda Address: 750 Queen St. S., Palmerston, ON N0G 2P0</p>	<p>Oshawa Burlington 1969 July 25 1994 Ecclesiastes 3:1-16 With praise and thankfulness to God</p> <p>JAN and RIE HEERINGA (nee TEN HOOR)</p> <p>celebrated 25 years of marriage. We, your family, thank the Lord for all His goodness and pray for God's continued blessing. Jerry & Ria Heeringa Cec & Fran Heeringa Jake & Karen Heeringa Hans Peter & Joyce Werder Christine Stonehouse</p> <p>grandchildren and great-grandchildren. Address: 140 North Shore Blvd., Burlington, ON L7T 1W4</p>	<p>With praise and thanksgiving to our God, we announce the 50th wedding anniversary, on Aug. 1, 1994, of our parents and grandparents.</p> <p>TJEERD and MARTHA VISSER (nee ROZENDAL)</p> <p>We pray that God will grant you many more years together. With love and congratulations from us all: John & Leslie Visser — Thunder Bay, Ont. Lindsay, Richard Dick & Hamet Meyer — Ancaster, Ont. James, Nathan, Kerri, Carly Guy & Anne Coull — Thunder Bay, Ont. Lydia, Erin, Jeffrey, Shawn Home address: 318 Southcote Rd., Ancaster, ON L9G 2W2</p>	<p>Peacefully on Saturday, July 23, 1994, at Holland Chr. Homes, Brampton, Ont.,</p> <p>FRANK JOHN FLACH</p> <p>passed away at the age of 93, after a full and happy life. Beloved husband of the late Tien Horlings-Flach. Dear father of: Rena Hyma and her husband Richard. He will be sadly missed by all. Grandchildren: Catherine, David, Donald. Great-grandchildren: Michael, Rebecca, Jeffery, Gregory. Survived by his sisters: Adri Meusen-Flach — the Neth. Mien Koppejan-Flach — the Neth. Hetty Horlings-Flach — Canada Joan Goodhoofd-Flach — Canada one brother: Dirk Flach — U.S.A. and numerous nieces and nephews. Memorial service was held at Holland Chr. Homes, Brampton, Ont., on Tuesday, July 26, 1994, conducted by Pastor Jacob Kuntz. Interment: Meadowvale Cemetery, Brampton, Ont.</p>	<p>April 11, 1926 - July 19, 1994 "He will protect you as you come and go now and forever" (Ps. 121:8). On July 19, 1994, God in His grace called to His eternal home our much loved wife, mother and grandmother.</p> <p>JOUKJE (JANE) BIEREMA</p> <p>in her 69th year. Beloved wife of John Bierema. Lovingly remembered by: Nick & Marion Bierema Stephanie Angie & Dale Swannick Daniel Betty Bahr Sabrina, Julia, Jonathan Jake Bierema Jodie, Jason Ruth & Rob Forbes Kelly</p> <p>Also survived by her mother, brother and two sisters in the Netherlands. Memorial service was held on July 22, 1994, at the Lindsay Chr. Ref. Church, Rev. C. Fennema officiating. Interment at Riverside Cemetery. Memorial donations to the cancer society would be appreciated. Correspondence address: 28 Durham St. East, Lindsay, ON K9V 1W9</p>
<p>Leeuwarden Oakville 1954 August 17 1994 "Your Word is a lamp to my feet and a light for my path" (Ps. 119:105). With praise and thanks to our Lord, we joyfully announce the 40th wedding anniversary of our parents and grandparents.</p> <p>JOHN and ANN STEGGERDA (nee MEERBURG)</p> <p>Congratulations and love from: Alice Steggerda Gerry & Marian Steggerda Laune, Brian, Michelle John & Karen Steggerda Mitchell</p> <p>Open house will be held on Saturday, Aug. 20, 1994, from 2-4 p.m. at the home of Gerry and Marian Steggerda, 1350 Blackburn St., Oakville, Ont. (905-827-0997). QEW to Third Line N to Abbeywood E. left on Pilgrim's Way and right on Blackburn.</p> <p>Best wishes only</p>	<p>Praise be to our faithful and loving God for 50 years of blessed marriage between</p> <p>HENDRIJKE VAN DER LINDE and GERRIT KAMPFHOFF</p> <p>who were joined together as one on Sept. 6, 1944. God has blessed us the children and grandchildren who have been nurtured by their love, their encouragement, their prayers and their example of faith and hope in Christ our Lord.</p> <p>Ben & Donna Kampfhoff — Thunder Bay, Ont. Millie & Sean, Bernice, Christine John & Corrie Kampfhoff — Surrey, B.C. Enc. Joel, Nathan Gerit Kampfhoff — with His Lord Gerry & Helen Kampfhoff — Thunder Bay, Ont. Gerry, Matthew Henry & Susan Kampfhoff — Thunder Bay, Ont. Lindsay, Stacey, Darren, Colin Jenny & Bill Rinsma — Surrey, B.C. Greg, Michael, Rachel Dina & Brian Hunt — Birmingham, Great Britain Lisa, Kern-Anne, Michelle Alice & Larry Anderson — Calgary, Alta. Shawn, Jennifer</p> <p>We the family pray for continued blessings on these our parents.</p>	<p>Church News</p> <p>Christian Reformed Church</p> <p>Address changes</p> <p>— Rev. Bastiaan Nederlof, #301- No. 2 Road, Richmond, BC V7E 2C8; (604) 271-8709.</p> <p>— Rev. Adnan Van Geest, Box 238, Blyth, ON N0M 1H0; (519) 523-9233</p> <p>New clerk: — Drayton, Ont. CRC Hilbert Rumph, Box 129, Drayton, ON N0G 1P0, (519) 638-2053</p>	<p>Balk Etobicoke "Do not be anxious about anything but in everything by prayer and petition with thanksgiving present your requests to God and the peace of God which transcends all understanding will guard your hearts and minds in Jesus Christ" (Phil. 4:6,7). At his time, July 19, 1994, the Lord called home our loving husband, father and opa.</p> <p>ROBERT 'BAUKE' JONGSMA</p> <p>at the age of 72. Dear husband of Henny Jongsma. Dear father of: Judy Macadam Predeceased by Hank Jongsma Dulyn & Terry Smith Sid & Heather Jongsma Loving opa of 11 grandchildren Correspondence address: 35 Raymore Dr., Weston, ON M9P 1W7</p>	<p>Accommodation</p> <p>Room and board in Kingston Ont. with Christian family, large bedroom and sitting-room. Private bathroom with shower. For more information, please call (603) 384-6613 (evenings)</p>


Classifieds

Obituaries	Obituaries	Obituaries	Obituaries	Obituaries
<p>Nov 23, 1945 - July 13, 1994 Peacefully at home.</p> <p>MENNO FLUIT passed away at the age of 48. Beloved husband of Linda Dear father of Stephen (and Michelle), Shan and Laura. Son of Shirley Fluit and the late Ralph Fluit. Son-in-law of Dan and Cor Vandersteen. Brother/brother-in-law of: Hilbert & Jeanette — Ancaster Ralph & Erna — Gmsby Andy & Rita — Beamsville Alice & Pete — Cambridge Charlie & Flory — Ancaster Dirk & Jean — Grand Rapids Harry — Burlington Rita — Grand Rapids John & Irene — London Dan & Judy — Grand Rapids Rena & Alex — Newmarket Cory — Australia Wilma & Tim — Nigena Nancy & Victor — B.C. Joann & Oscar — Oshawa and uncle to many nieces and nephews. "Fear not for I have redeemed you; I have called you by name; You are mine. You are precious and honored in my sight, and I love you" (Isaiah 43:1,4). Correspondence address: 298 Southcote Rd. Ancaster, ON L9G 2W1</p>	<p>On Saturday, July 2, 1994, it pleased the Lord to call home our dearly loved sister, sister-in-law and aunt</p> <p>MRS. ANNA LAANSTRA (nee DE GRAAF) in her 80th year. She was predeceased by her husband Anne, brothers Gaele and Wiebe and sister Tolly. She will be remembered with love by: Louwe & Ely De Graaf — Wommels, the Neth. Jim & Ann De Graaf — Stoney Creek, Ont. Bill & Sjoukje Bylsma — Strathroy, Ont. Klaaske De Graaf — Beamsville, Ont. John & Annie Streutker — Woodstock, Ont. Cornie De Graaf — Woodstock, Ont. and many nieces and nephews. Correspondence address: Bill and Sjoukje Bylsma, 439 Albert Street, Strathroy, ON N7G 1W8</p> <p>Honsersdijk Burlington 1935 1994 "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever" (Ps. 23:6). After a long and courageous fight against cancer, through which her faith, hope and love in the Lord was testimonial</p>	<p>On Saturday, July 23, 1994, MARILYN JUNE NIEBOER was called home at the age of 61 years to a greater service by her Lord. Loving, and much loved, she will be missed by her husband John, her children Ron and Janice Spelt, her grandsons, Bradley, Daniel and Paul Spelt, as well as many brothers and sisters in the Lord. "Surely goodness and mercy shall follow us all our days and we shall dwell in the house of the Lord forever!" Following interment a memorial service was held on July 27, 1994, in Christ Community Church in Vic- toria, B.C. Correspondence address: 7436 East Saanich Road, Saanichton, BC V8M 1W2</p> <p>Vlaardingen Victoria the Neth. B.C. July 25, 1912 July 19, 1994 Psalm 103. "Therefore, since we have been jus- tified through faith we have peace with God through our Lord Jesus Christ..." (Rom. 5:1-11). Quietly to the singing of "Amazing Grace," our Lord and Savior took to Himself our beloved wife, and mother, loving grandmother and great-grandmother</p> <p>JOHANNAH MARGO POOT (nee VANDERBYL) "Great is Thy faithfulness." Predeceased by beloved son Richard. Survived by beloved husband Dirk Poot, Victoria, B.C. Nelly Nunes Vas — Victoria, B.C. Edith & Doug Standen — Stayner, Ont. Trudy Poot (nee Dryhout) — Geor- getown, Ont. Jack & Enka Poot — Georgetown, Ont. Jo Ann Hebdon — Victoria, B.C. Mary Ann & Abel Frankruyter — Stratford, Ont. Gary Poot — Victoria, B.C. Willy & Bob Andrews — Acton, Ont. Ely & Sye Vandemeer — Acton, Ont. Cori & Dale Davies — Victoria, B.C. 37 grandchildren and 19 great- grandchildren Funeral service was held at the Chr. Ref. Church in Victoria, B.C., on July 22, 1994. Memorial service was held at the Acton Chr. Ref. Church in Acton, Ont., on July 22, 1994. Correspondence address: 4165 Hatfield Road, Victoria, BC V8Z 7H4</p>	<p>On July 29, 1994, our Lord took to Himself</p> <p>JAMES WILLIAM VAN WEELDEN, JR. of Los Angeles, after an extended illness, at the age of 48. This as we still mourn the loss of our son-in-law</p> <p>CLARENCE LODEWYK of Rocky Mountain House, Alta., on April 20, 1994, after a lingering dis- ease, at the age of 50, leaving our eldest daughter Jeralyn and their three sons. The gracious support of our sisters and brothers in Christ is a strong consolation and comfort, while un- derneath are the everlasting arms. Psalm 46: 1,11. Rev. and Mrs. J.W. Van Weelden, and Jeralyn Lodewyk, Alan and Pamela, Trish Wilkie, Susan, Joel and Yvette, Bob Herzog, best friend, and our 11 grandchildren. Correspondence address: 10 Wentworth Drive, Unit 30, Gmsby, ON L3M 5G3</p> <p>Zevenhoven Wellandport July 2, 1904 July 3, 1994 "Blessed are those whose strength is in You, who have set their hearts on pilgrimage" (Ps. 84:5). On July 3, 1994, after a long and blessed journey the pilgrimage of our dear husband, father, grand- and great-grandfather</p> <p>C. KES VERBURG ended. He is missed very much by his loving wife of 64 years, Anna Verburg-de Koning. His children: Nick & Marrie Verburg Pete & Anne VanWyngaarden (Ver- burg) His grand- and great-grandchildren: Nick & Trudy Van Wyngaarden Sherni, Stephanie Rick & Carol Alders Brenden, Barry, Shelley, Brett Joe & Bonnie VanGeytenbeek Mitchell, Randy Kees Verburg farmed in France, the Netherlands and Canada. He was a founding member of the Christian Farmers Federation in Ontario. Correspondence address: R.R. #1, Wellandport, ON L0R 2J0</p>	<p>Bergum, Fr. Brampton, Ont. Sept. 27, 1901 July 13, 1994 "Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands" (2 Cor. 5:1). On July 13, 1994, it pleased the Lord to take unto Himself into His eternal glory our beloved husband, father, grandfather and great-grandfather</p> <p>HENRICUS WEEBER at the age of 92 years. Beloved hus- band of Wendelina Weeber (nee Smit). Dear father of: Gerdi & Jacob Cappon — Willowdale, Ont. Bert & Hennie Weeber — Scar- borough, Ont. Pete Weeber — New Hazelton, B.C. Renata & Ed Schranz — Whitby, Ont. Katie & George Boarda — Gadshill, Ont. Dear Opa of 23 grandchildren and 5 great-grandchildren. Although he will be sadly missed, we rejoice in his entering eternal rest. Correspondence address: Hope Tower, Apt. 2109, 7900 McLaughlin Rd. S., R.R. #10, Brampton, ON L6V 3N2</p>
Teachers	Teachers	Teachers	Teachers	Teachers
<p>Peacefully at Shalom Manor, Gmsby, Ont.,</p> <p>ETHEL KAMPJES (nee VANDENAKKER) passed away on Wednesday, July 27, 1994. Beloved wife of the late G. Jan Kampjes. Sister of Dorothy Visser of Burlington. Predeceased by her sister Audrey Vanderzwaag and by her brother Henry Vandenakker. Survived by several nieces and nephews. A burial service in Woodland Cemetery, Hamilton, Ont., with a memorial service following at Shalom Manor, Gmsby, Ont., took place on Friday, July 29, 1994. Pas- tor P. De Bruyne officiated. Those wishing to express their sympathy may do so by making a memorial donation to Shalom Manor, Gmsby, Ont.</p>	<p>SONJA LOBERT (nee HUISMAN) was taken home to be with her heavenly Father, Thursday, July 21, 1994. She will always be lovingly remem- bered by her husband Ton, and her children and grandchildren. Murray & Helen Lobert — Victoria, B.C. Kevin, Dennis, Justine Peter & Grace Lobert — Sault Ste. Marie, Ont. Lynnea Martin & Linda Lobert — Burlington, Ont. Nicole, Justin Richard Lobert — Burlington, Ont. Yvonne Lobert — Burlington, Ont. She will also be missed by her brothers, sisters, nephews and nieces and her many friends, neigh- bors and family in Christ</p>	<p>For Sale</p> <p>For Sale - Must Sell 10 ft x 40ft TRAILER. Standing in Coach House Park, Palmetto, Florida. Completely furnished Good condition. Asking \$2,000. Phone: (905) 957-3755</p>	<p>Job Opportunities</p> <p>ANCASTER, Ont.: Redeemer Col- lege is accepting applications for the following vacancies: Admission Counsellor, Junior Janitor, part- time maintenance assistant, and Secretary to the Registrar and Education Department. Please direct inquiries and/or applications to the Human Resources Director, Redeemer College, 777 Hwy. 53 East, Ancaster, ON L9K 1J4 (905) 648-2131.</p>	<p>Teachers</p> <p>STRATFORD, Ont.: Stratford Chr. School, requires a primary teacher, Grade 2/3, 20 students maternity leave position, available Sept. 1994. This is a definite open- ing until Dec. 31, with the possibility of it becoming full-time. We are a growing interdenomina- tional school located just outside the Festival city of Stratford. For immediate response please fax us at (519) 393-6306 or call the school at (519) 393-5675 or contact me at home (519) 273-5647. Please address your inquiries to: Peter Van Manen, Principal Stratford Chr. School 130 Huron Rd., R.R. 1 Sebringville, ON N0X 1X0</p>
Teachers	Teachers	Teachers	Teachers	Teachers
<p>HOUSTON, B.C.: Houston Chr. School, located in the scenic Bulkley Valley, is in need of a part- time Kindergarten teacher for the 1994-95 school year. Interested teachers are encouraged to contact the school by writing to Houston Chr. School Mr. Doyle Smeens, Principal Box 237 Houston, BC V0J 1Z0 Thank you for your interest.</p>	<p>WELLANDPORT, Ont.: Wel- landport Chr. School invites ap- plications for a part-time special education position. This is a 30% position (4 afternoons per week). Those with classroom and/or spe- cial education experience are en- couraged to apply. Direct applica- tions to W. Thies, Principal Wellandport Chr. School R.R.1, Wellandport ON L0R 2J0</p>			<p>Real Estate</p> <p>FOR SALE: Well-established bird seed business with 11 yr old bun- galow style home on 1 acre of property on Lake Erie. Close to Christian school and two Christian Reformed churches. Cash crop farming operation optional. Phone: (519) 583-1507</p> <p>Log home and greenhouse. Two acres. Zoned commercial. Pond. On Hwy. 90 between Barrie and Angus, Ont. Lovely setting. Ideal for greenhouse operator or small nurs- ery. Asking \$189,900. From Ed Lowe Ltd. Realtor Ask for Casey Van Barneveld at (705) 726-3871</p>

Classifieds

Personal	Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities
<p>Christian widow in good health and young at heart would like to meet Christian gentleman. Age 65-74. Please reply to File #2621, c/o 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>	<p>Position available: FINANCE ASSISTANT</p> <p>Christian Reformed World Relief Committee of Canada invites applications for the temporary, full-time position of finance assistant in the Burlington office of the Christian Reformed Church in North America. The term of the position is October 1994 through March 1995. Duties include receipting, accounts payable, and payroll/benefits administration. In addition to a commitment to the values of the organization, candidates should demonstrate good computer skills and appropriate knowledge and experience related to the duties above. Please address resume and letter of application to:</p> <p style="text-align: center;">Terry Veldboom CRWRC of Canada P.O. Box 5070 Burlington, ON L7R 3Y8 Phone: (905) 336-2920 Fax: (905) 336-8344 Deadline for applications: August 23, 1994.</p>	<p>Music Director</p> <p>Grace Christian Reformed Church of Scarborough, Ont., is seeking a qualified Music Director to develop a vital music ministry. Preferred qualifications would include ability to play organ, piano and/or guitar, direct music ensemble and vocal groups. Remuneration negotiable and subject to qualifications. Please send resume to:</p> <p style="text-align: center;">Grace Christian Reformed Church 25 Channel Nine Court Agincourt, ON M1S 4B5 Attention: John Kamerman</p>	<p>PASTOR</p> <p>Trinity Christian Reformed Church of Edmonton, Alta., is seeking a new pastor. Please send your profile/resume to: Pastor Search Committee, c/o Trinity CRC, 13427-57 Street, Edmonton AB T5A 2G1</p>	<p>BERGENTHEIM TE HUUR VOOR VAKANTIE: Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergen-theim, Overijssel (ongeveer 12 km van Ommen). Voor volledige informatie bel of schrijf naar: J. Snijders, 651-4 Ave. E., Brooks AB T1R 0H4. Tel. (403) 362-4052 or (403) 362-2653.</p>
<p>For Rent</p> <p>A one-bedroom Mobile Home in Central Florida. Available from Nov. 1 until April 30. Rent seasonal or monthly. \$550 U.S. per month. Special rates for seasonal. Located in small "ADULT" Park, close to Cypress Gardens. For reservations or information, please call: (705) 526-3395</p>	<p>Howell Industrial Supplies Limited</p> <p>A medium-sized Industrial Supplies Company is seeking a</p> <p style="text-align: center;">FINANCIAL OFFICER</p> <p>The successful candidate will have a minimum of five years experience in all aspects of accounting and office administration. The take charge "hands-on" person will be computer literate and possess good interpersonal communication skills as there will be interaction with all levels of management and reporting directly to the office of the President. The customer-driven company, located approx. 70 km west of Toronto, invites applicants to send their resumes to:</p> <p style="text-align: center;">Howell Industrial Supplies Limited 11 Armstrong Avenue, Georgetown, ON L7G 4S1 Attention: Albert Snippe</p>			
<p>Bed & Breakfast</p> <p>Do you need a place for family or friends who are visiting this summer? Send them to our air-conditioned comfortable home near Smithville, Ont., on Hwy. 20, close to CRC church. Located in the fruit-belt of the Niagara Peninsula. Farm setting, lots of animals. Please call (905) 957-3087</p>	<p>TORONTO UNIVERSITY CAMPUS CHAPLAIN</p> <p>Applications are invited for a university chaplaincy position in downtown Toronto which seeks to develop a communal Christian witness at a large secular university, and encourages Christian growth and unity of faith and learning. Qualified women and non-ordained persons, as well as those ordained, are invited to apply before August 20 to Mr. Jan de Koning, 20 Crispin Crescent, Willowdale, ON M2R 2V7</p>			
<p>Bed & Breakfast</p> <p>When in the Midland area, come and relax at our home for a night or two. We offer clean rooms, Dutch hospitality, and a good homecooked breakfast. Your hosts: Hank & Eva Kruyt. For reservations call or write to: Best Bed & Breakfast 788 Ottawa Street Midland, ON L4R 1C8 Phone: (705) 526-3395</p>	<p style="text-align: center;">Miscellaneous</p>			
<p>Real Estate</p> <p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen</p> <p>Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres.</p>	<p>Kitchener, Ontario</p> <p>First Christian Reformed Church has moved. We outgrew and sold our premises on Ottawa St. and are actively working towards completion of a new church building. The facilities of Woodland Christian High School (R.R. #1, Breslau, Ont.) are being used temporarily for worship. Our 6 p.m. services on Sunday, Aug. 7 to Sept. 4 (inclusive) will be held at Waterloo CRC, 209 Bearinger Rd., Waterloo, Ont.</p> <p style="text-align: center;">Church mailing address: c/o D. Flikweert, Clerk 35 Cecile Dr., Kitchener, ON N2M 1V2</p>			
			<p><i>Dreaming of home delivery!</i></p>  <p>If all our subscribers would gain one subscription for us, we would be where we were 10 years ago: dreaming of home by home delivery. Help Christian Courier grow and expand! Send this coupon with your payment.</p> <p>Yes, please enter the following subscription: <input type="checkbox"/> Half year (22 issues) \$19.95 Cdn. (\$14.95 US) Name _____ Address _____ City _____ Prov./State _____ Code _____</p>	

Classifieds

For Sale	Personal	Events	Events	Events
<p>personalized DUTCH DELFT BLUE style wall plaques</p>  <ul style="list-style-type: none"> • birth • graduation • Dutch roots story • wedding (anniversary) • immigrant ships <p>ask for catalogue publishers of the Windmill your Dutch-English bi-weekly P.O. Box 313, Lynden, WA 98264 P.O. Bag 9033, Surrey, BC V3T 4X3 (604) 532-1733 fax (604) 532-1734</p>	<p>JUNE 1994</p> <p>THE CONSULATE-GENERAL WOULD LIKE TO COME IN CONTACT WITH THE FOLLOWING INDIVIDUALS:</p> <p>-----</p> <p>DUBBELHUIS, H.K., born October 14, 1956, last known address: 7045 Tranmere Drive #7, Mississauga.</p> <p>FEENSTRA, Mr. Jelle, born October 22, 1909 in Parrega (Wonsradeel), immigrated to Chantrey, Canada: July 22, 1949.</p> <p>KRUYSDIJK, C.P.W.J., born March 17, 1960.</p> <p>RAMAUTARSING, Winston R.D., born June 17, 1956.</p> <p>van de SPEK, Irene T.A., born April 21, 1967.</p> <p>de VRIES, Trijntje, born December 5, 1972.</p> <p>de VRIEZE, Mr. Johannes Halbertus, born August 15, 1929, immigrated from Helmond: July 17, 1954 to London, Ontario.</p> <p>WOLFERT/WOLVERT/WOLFERS/WOLVERS, Jack, born ± 1920.</p> <p>CONSULATE GENERAL OF THE NETHERLANDS, 1 DUNDAS STREET W., STE. 2106 TORONTO, ONTARIO M5G 1Z3</p>	<h2>Calendar</h2> <p>Aug. 18 "Senior Citizens Day" at Lakewood Christian Campgrounds, Forest, Ont. Starts at 9:30 a.m. Speaker: Rev. Ralph Koops.</p> <p>Aug. 19-21 40th anniversary celebration weekend at the CRC, Vernon, B.C. Friends, former members and pastors are invited to attend. Info.: (604) 549-1746.</p> <p>Aug. 20 A tape of the recently-held Dutch song service "Komt nu met zang," held at Redeemer College, Ancaster, Ont., will be broadcast in the Netherlands on Radio 5 at 8 p.m. Contact your family in the Netherlands!</p> <p>Aug. 27 "Kaatsen," 11:30 a.m., Southside Park, Woodstock, Ont.</p> <p>Sept. 5 "Kaatsen," 11:30 a.m., Sherwood Park, Stoney Creek, Ont. Barbecue to follow.</p> <p>Sept. 14-24 Organ and trumpet concerts by Andre Knevel and the Brouwer Brothers from the Netherlands. All events start at 8 p.m. Sept. 14: Queen St. United Church, Lindsay, Ont.; Sept. 15: Providence CRC, Beamsville, Ont. (with "Mattaniah Male Choir"); Sept. 16: Simcoe St. United Church, Oshawa, Ont.; Sept. 17: First CRC, Sarnia, Ont. (with "Con Spirito Choir"); Sept. 22: Rehoboth Can. Ref. Church, Burlington (West), Ont.; Sept. 23: Maranatha Can. Ref. Church, Fergus, Ont.; Sept. 24: Melrose United Church (Locke & Homewood), Hamilton, Ont. (with "Mattaniah Male Choir").</p> <p>Sept. 21 "Immanuel Youth Choir" from Urk, the Netherlands (Jan Q. Zwart, director) in concert, 7:45 p.m., at Melrose United Church (Locke/Homewood), Hamilton, Ont. Info.: (905) 648-6585/3170.</p> <p>Oct. 14-15 Celebrating 35 years of diaconal ministry! Oct. 14: Special celebration service at Second CRC, Brampton, Ont. Speaker: Peter Zwart. Oct. 15: 35th annual meeting (16 workshops and 16 seminars) at John Knox Chr. School, Brampton, Ont.</p> <p>Oct. 22 "Ninth Annual All-Ontario Holy Spirit Conference," Crossroads Centre, Burlington, Ont. Info.: (905) 567-8373 or 822-1244.</p> <p>Oct. 29 "Love for the Least of These," an exciting conference by CPJ and NADC, Edmonton. Info.: (403) 474-0670.</p> <p>Nov. 4 "Christian Festival Concert," by the Ontario Chr. Music Assembly, directed by Leendert Kooij. Guest artists: Marjorie Ginczinger, Sander van Marion and Andre Knevel. At 8 p.m., Roy Thomson Hall, Toronto, Ont. Info.: (416) 636-9779.</p>		
<p>For Rent</p> <p>One-bedroom basement apartment on Hamilton Mountain, Ont. Call (905) 387-1509</p>				

Lakewood Senior Citizens Day

on August 18, 1994

at Lakewood Christian Campgrounds,
Forest, Ont. Starting at 9:30 a.m.
Speaker: Rev. Ralph Koops.
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Mini-Olympics!

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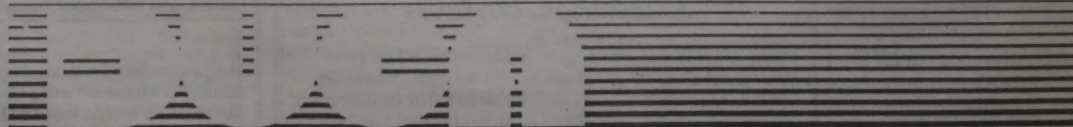


to honor Peter Zwart
for more than three decades of service
to deacons, CRWRC,
and the Christian Reformed Church
upon his retirement from
the Christian Reformed World Relief Committee

Friday, September 9, 1994, 7 p.m.
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Guest speaker: Ben Vandezande

Tickets: \$25.00
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Quebec election makes for nervous investors

They're off and running. Pompous Jacques, 64 years of age and wanting to be *numero uno* in La Belle Province without the bothersome confederation cabal, and Daniel Johnson, leader of L'équipe du tonnerre (the team of thunder), stooped with the burden of Canadian union on his shoulders. International money dealers and the foreign holders of Canadian bonds are getting hives from nervousness and our dollar is not going to the top floor of self-esteem. The fact that Ottawa's debts and those of the provinces add up to almost 100 per cent of the nation's economic output is not boosting our dollar's value either.

★★★

Even though Ottawa has been deserted by the parliamentarians, the business of governing goes on. There was Ms. Sheila Copps, Deputy Prime Minister, decked out in her Sunday best receiving no one less than the U.S. Vice President and his wife, Tipper. The Gore couple was so diplomatically official that they almost forgot to breathe, and when they did they inhaled and exhaled to the tune of the national anthem. Mr. Gore told us that American farmers and some members of Congress are pushing the U.S. government to get tough with Canada over booming wheat exports. The International Trade Commission has already recommended tariffs on those imports even though one U.S. report concluded that the import of Canadian wheat has done little damage to American farmers.

★★★

Then there is the Finance Minister, who was, as he is wont to do, breathing severe threats against one and all who refuse to pay their taxes. It is also the season of ripening tomatoes, corn on the cob, forest fires, Disney movies and vacations.

★★★

There was a crisis brewing in Ontario. Beer drinkers were not returning their empties and the beer producers didn't have enough bottles on hand. We'll

survive that crisis, methinks.

★★★

Remember the youngsters of Davis Inlet? They were treated for habitual substance sniffing. Now the Innu chief says that the problem in Davis Inlet is getting worse. At least 42 children in that Labrador community are abusing solvents to get high.

★★★

The Reform Party is reforming its parliamentary procedure. Mr. Manning will assign certain members of his caucus to certain areas of government criticism. The move, no doubt, was in response to the fact that Reform members of the House of Commons have not gotten high marks for their performances in Parliament. Whether their performances will improve or not, the fact is, they will not get raises in salary even though an independent study commission recommended a 33 per cent hike. The government shuddered at the possibility of even entertaining that political suicidal act and House Leader Herb Gray put the nix on the proposal quicker than you can change a two dollar bill into two loonies.

★★★

Now turning to the *New York Times* what do we find? The U.S. Catholic bishops will mobilize the millions of members of their church against President Clinton's health plan if it is to cover abortion. That health plan, by the way, has our southern neighbors in a tizzy. It is the subject of conversation. On a recent visit to points South I was interviewed about the Canadian health care. These were only some of the questions: "Can you choose your own doctor?" "How long does it take for you to see your doctor?" "Do you have a lot of foreign doctors?" and how about this one: "Do they do heart surgery in Canada?" The average U.S. person knows about as much of the Canadian scene as my six-year-old grandson knows about nuclear fission. But who came to Rwanda with massive — and I mean mega-massive — aid? The same

Yankees who everybody loves to hate.

World news

Carl D. Tuyl

★★★

What I don't like about U.S. foreign policy is that the White House is really sucking up to Germany, and that they will not react to the taunts of the military regime in Haiti with the 2,000 marines that are cruising off the shore. Real politics, I guess.

★★★

The Bosnian situation remains like a 9,000-piece jigsaw puzzle with 1,000 pieces missing. And intelligence agencies all over the world are watching events in North Korea. There are all kinds of rumors about this Kim Jong II. If one quarter of the rumors are true, this Mr. Kim Jong II qualifies for my nomination of the world's weirdest wombat. Peace is making progress in the Middle East. Israel and Jordan have negotiated a settlement. The English government is negotiating with Sinn Fein. Yet fanatic terrorists kill Jews in far away Buenos Aires and bomb Jewish establishments in London.

The Dutch magazine *Elsevier* reports that the Dutch population is getting a tad darker, due to interracial marriages. The Spanish influence has shown up in the Dutch already for centuries. Pretty soon blue-eyed blonds will only be found at Calvin College in Grand Rapids.

★★★

We have read a lot about the free trade zones at the U.S.-Mexican border, but conditions for the workers in the textile factories of Sri Lanka are even worse. The exploitation of the mostly female workers amounts to actual slavery. There might be invisible blood stains on the Sri Lankan-produced T-shirt you buy.

★★★

I thought you might want to know the menu on the Chunnel train restaurant wagon: wurst, of course, for the Germans; bacon and eggs for the Brits; croissants for the French; cheese sandwiches for the

Dutch. Yankees can have anything they want. With ketchup, of course!

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.



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News

Christian library to open in Guelph

But board still seeking a location

Sylvia Bakker

GUELPH, Ont. — When it opens, it will most likely be the first Christian library in Canada.

With more than 3,000 donated books, videos, and audio tapes, devoted volunteers, donated furniture and equipment, the library in Guelph, Ont., 120 km west of Toronto, has everything it needs.

Everything that is, except a place to call home.

"The only thing slowing us down is finding a location," says Susanne Crouse chairperson of the Christian Library board. "We are still praying and looking."

The idea of a Christian library blossomed last year. Crouse says her friends and herself were continually lending each other Christian books which they found inspirational or enjoyable.

"One day someone said 'wouldn't it be great if we had a library full of these books that everyone could use,' and we

went from there," Crouse says.

After a year of planning and praying, the group began collecting books and equipment in January.

They had hoped to find a location and be open by the end of the summer, but for now everything is still in Crouse's basement.

"For the next couple of months we'll be concentrating our efforts on fund-raising," Crouse says, so the money will be available once a location is found.

The non-denominational library will be free to the public, and the board is seeking donations from all Christian denominations.

"The response so far has been great," Crouse says. "Christians are very excited about this."

In addition to the donated books, shelves were built for free, couches, chairs and tables were donated, and librarians volunteered to catalogue material.

Crouse says it will offer a



COURTESY SUSANNE CROUSE

TEMPORARY HOME: Susanne Crouse shows off some of the donated books and equipment now being stored in the basement of her home.

greater choice than church libraries, and hopefully, it will attract non-Christians as well.

To donate money or books

call (519) 824-3247. Because the library is a registered charity, receipts will be issued.

Rookie rower attends national team's camp

Sylvia Bakker

ST. CATHARINES, Ont. — Last year she rowed competitively for the first time. Today the 21-year old is preparing for a development camp for the national rowing team.

Not bad for the first year in a new sport.

For someone who claims she was never "much into athletics," Tanya de Groot has come a long way fast.

Last week the Burnaby, B.C. resident competed in the Royal

Canadian Henley Regatta in St. Catharines, Ont., and next week she's off to the national team's camp in London, Ont., the purpose of which is to recruit potentials for future teams.

The third-year nursing student at the University of British Columbia took up the sport at the encouragement of friends who were already rowing.

"It looked like a fun sport, and everybody kept on telling me I had the right build for rowing, so I thought I'd try it,"

"You need to have the right kind of attitude to withstand the pressure."

she says. "I didn't know what to expect because I was never athletic in school."

De Groot began on the novice rowing team at UBC. But her stay was short. In just four months she was asked to join the varsity team.

She says she's surprised at how well she has done in such a short time, but she remains realistic about her future.

"I'm not expecting to be carded (nationally ranked) this year, but I just want to do my best."

Training is intense for rowers.

De Groot works out more than 20 hours each week.

"Sometimes it's hard to find time for everything, especially during school when I have to study, and I'm also very involved in my church," she says. De Groot attends New Westminster CRC just outside of Vancouver.

But despite the pressure, she manages to remain focused through it all.

"You need to have the right kind of attitude to withstand the pressure," she says. "Every once in a while you need to take a day or two off."

She says every so often she stops to reflect on why she is in the sport, and why she puts so much time into it.

"I'm not doing this for the sole purpose of making the nationals; I'm doing it because I enjoy it," she says. "If it stops being fun for me, then I'd have to re-evaluate why I'm doing this."

But for now, de Groot is still enjoying it and looking forward to attending camp with the Canadian national team.



SYLVIA BAKKER

WHAT A WORKOUT: Tanya de Groot with partner Sandy Neumann row to a second-place finish in their heat at the Royal Canadian Henley Regatta in St. Catharines, Ont., last week.

News Digest

Pew pains

LOS ANGELES — The attention span of a church congregation can be affected by the hardness of their pews says Mike Stoneham, president of Marshall Church Furniture Co.

Researchers have found that the more comfortable the pew, the more alert the audience.

"It might seem like the opposite would be true," he told *The Los Angeles Times*, "but if you sit on a hard bench, after a few minutes you lose your train of thought with the speaker because you're thinking about your butt."

A job for everyone

The Globe and Mail recently published some job titles collected in a survey of the 1,000 largest U.S. corporations. Among them: Graffiti Removal Trainee; Vice-President, People; Party Chief; Semi-Senior Auditor; Manager of Artificial Organs; and Deputy Director of Anything.

A kiss for dental health

FINLAND — Mothers who share spoons with their babies and kiss them on the mouth may be protecting their little ones from getting tooth cavities years later, the *London Free Press* reports.

Finnish researchers have found that mothers who transfer saliva to their infants before their teeth come in help build up the child's antibodies to cavity-causing bacteria.

What's in a name?

HOUSTON — Houston socialite Ima Hogg (1882-1975), the daughter of the first native-born governor of Texas, was not given her first name as a joke but to honor an ancestor, writes Janet Lowe of Copley News Service. (However, Yura Hogg — her "sister" — was a joke created by one of the governor's political opponents.